THE UNITED CHURCH

JANUARY 15, 1959

OBSERVER

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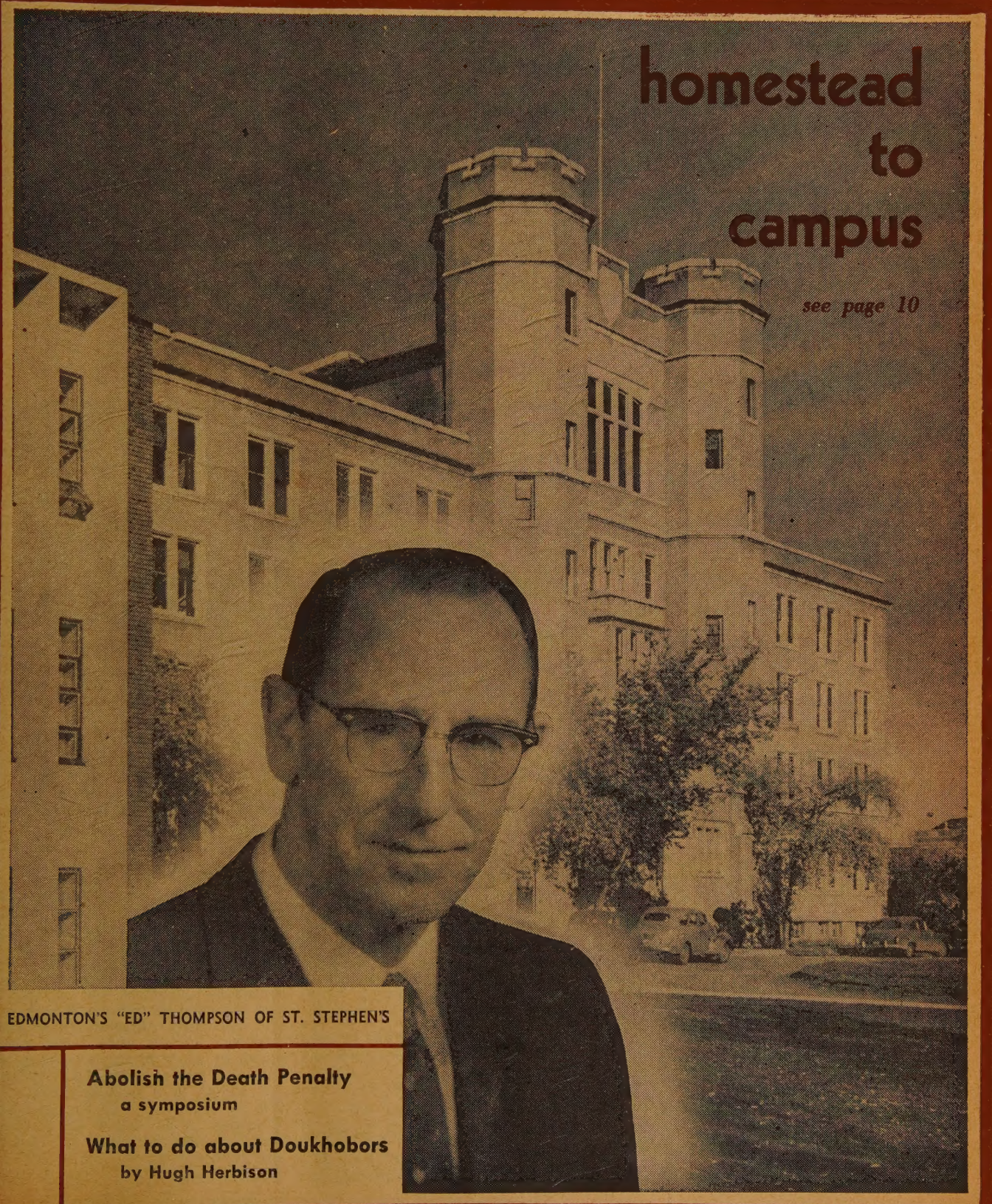
OF



homestead to campus

see page 10

EDMONTON'S "ED" THOMPSON OF ST. STEPHEN'S

Abolish the Death Penalty
a symposium

What to do about Doukhobors
by Hugh Herbison

Letters

Re-read Own Editorials

Dear Sir: On November 1 you stated editorially: "It is our deep conviction that while editorial columns and letters-to-the-editor provide the proper medium for discussion of many subjects, they are not a good forum for argument involving actions and personalities in a distant place." One month later, in another connection, you stated: "But in matters of race discrimination Little Rock Protestants, like South African Reformed Churches, shame the Christian world."

I should like to suggest that you re-read your excellent editorial of June 15, called "Afghanistanism and the Preacher." Then take a long contemplative look into a mirror. . .

Toronto 13. Lorne Campbell.

Unlocked Doors

Dear Sir: Mrs. Mary S. Napier's method of unlocking our church doors by having everyone "trained to make use of our churches for individual prayer and meditation" is indeed a key that should no longer be allowed to rust. . .

Every Christian person should commend himself to Almighty God both night and morning with some definite form of prayers such as for example (a) The Apostle's Creed, (b) The Lord's Prayer and (c) his own personal prayer to Almighty God. Every prayer should be commenced in the name of the Triune God. It should end with the words which we always use when we read the psalms in church, "Glory be to the Father, etc."

In addition to the night and morning prayers there should be special prayers to be said whenever a person enters the church during the week to pray. . .

The individual should ask God's blessing upon the sick, he should mention the name of any person who may desire God's healing, he should remember the dying in his prayer, all who labour or may be in distress. . . If practised this key will unlock our church doors.

Blackhead, Nfld. (Rev.) A. Murley.

The Chicago Fire

Dear Sir: In connection with the recent burning of a Roman Catholic School in Chicago a priest is reported by the press as saying to a distraught mother "It is God's will—your child is now an angel in heaven." . . . To say that God willed the horrible death by burning of a group of innocent children is surely the last refuge of a superstitious mind. What a savage conception of God to offer a suffering parent in such an hour of deepest distress!

In the first place, by what authority does priest or clergyman or anybody else presume to know "the will of God"? We scarcely know with certainty what goes into the making of our own wills, and to leap through a gap of human ignorance to knowledge of the will of the divine, is mere presumption.

Secondly, to associate the "will of God" with the . . . burning of a band of school children, who must have suffered terribly, is a shocking travesty on the concept of Deity given us by Jesus who said "It is **not** the will of your Father in heaven that one of these little ones should perish." This is not religion; it is a reversion to primitive savagery, the same kind of mentality that gave the Inquisition "divine support" for its brutal burnings of "heretics."

Thirdly, to state glibly that "your child is now an angel in heaven" is nothing more than priestly arrogance. Nobody — church, priest, or anybody else — can state with positive certainty that there is such a thing as life after death. The only and the tragic fact we have is that 90 children, only a week ago healthy and happy and alive, are now reduced to charred cinders. . .

Our theologians owe a service to the common people to clarify just what can be believed about God. We are still making God in our own image. . . Religiosity and ceremonialism are no substitute for honest thought and sane faith.

Saskatoon, Sask. F. G. Heuse.

"Which way is the kennel?"

Tells "Other Side"

Dear Sir: In reply to the letter in the November 15th issue of **The Observer,** "Get Rid of Furnished Manse," I feel it only fair to the hundreds of wonderful people who serve on manse committees to tell the other side of the story. Mr. Prinselaar paints a rather dismal picture of furnished manses. We have lived in furnished manses for 15 years, in both eastern and western Canada, and I would not have it any other way. Just think of moving a houseful of furniture clear across the country with every change of pastorate!

Toronto, Ontario. (Mrs.) Marjorie Rice.

Anglicans and Union

Dear Sir: The recent decision of the Anglican Church of Canada to continue talks on church union reminds me of the words of a popular song of some years back. They go something like this:

"She wouldn't say yes, she wouldn't say no,
She wouldn't say come, she wouldn't say go,
She only would say 'I love you so'."

The wedding seems a long way off!

Karo, Ontario. C. B. McEwen.

Dear Sir: Some months ago you published two collects suggested by the Anglicans for their revised book of common prayer commemoration of that "renegade" J Wesley and his brother Charles.

At a later meeting the same church decided to continue talks with The Un Church of Canada with a view of u which leads me to suggest another coll

"O Almighty God, who willest to glorified in thy Saints, and didst raise thy servants John and Charles to shin lights in the world: Shine we pray the our hearts that we also in our genera may shew forth thy praises, by having wisdom and courage to admit that ministry authorized and supervised by servant John was instituted by thee that they do truly and faithfully disp thy word and holy sacraments. Lig our darkness we beseech thee, O Lord, lead us into thy marvellous light, thro Jesus Christ, our Lord. Amen."

In other words unless and until Anglican Church recognizes the order our ministry without any form of re-ord tion it's only a waste of time talking of un

Toronto, Ont. Frank S. John

Confused Theology

Dear Sir: Recently I purchased a film from one of our United Church agencies use in a Christmas programme. The f strip was accompanied by a small boo containing a script a large part of whi have had to re-write because of the p inventions it contains. For example, we told that God promised a Saviour to A and Eve, that Abraham knew about promised Saviour and that Jacob na Judah as Jesus' forefather. Surely ther enough confusion about the Scriptures w out adding to it with this kind of th We are supposed to be teaching the tr Therefore let us stick to the truth and distribute material which can lead onl confusion and error.

Prescott, Ont. (Rev.) M. B. J

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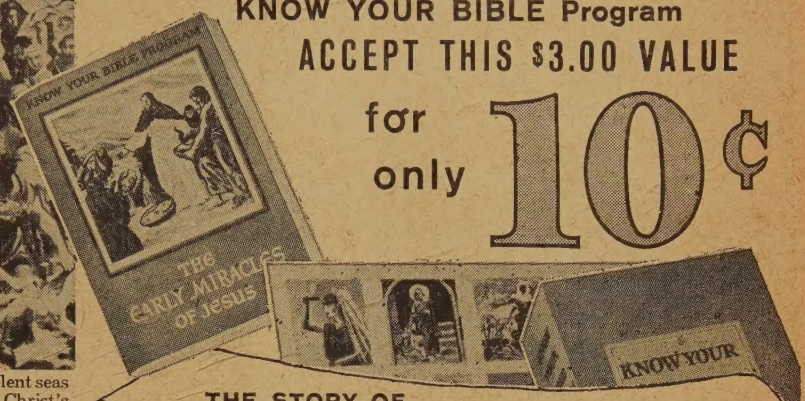

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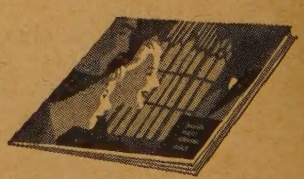

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IN THE NEXT ISSUE

The Great Film Night
By M. B. PENGELLEY

ve Oaks: Place to Grow

Observations

IT WAS "TOMMY" THOMPSON this and Tommy Thompson that, when the writer of these Observations served on an Alberta Mission field a score of years ago. Student ministers had come and gone, but it seemed that Tommy Thompson, who 14 years earlier had built the Raven Church, roped steers, milked cows, helped with the haying, was the only one they would forever remember. Because he was one of them the people of the scattered field which stretched from the prairies on the east to the wooded hills and mountains on the west got together and built a church where Sundays they listened to him teach and preach. . . Now he helps train ministers for the west he loves. See story, pages 10, 11 and 12.

* * * * *

• AMONG THE EDITOR'S CHRISTMAS cards was a greeting from Angola from the Rev. James Ormiston and his pretty wife, Eleanor. They were just back from a week's spell of teaching lepers to read, five hours by jeep from their Dondi home. They use the Laubach method, "each one teach one." A bright-faced Ovimbundu brought a Chokwe as a pupil. "As a rule the Ovimbundu and the Chokwe tolerate one another but not much more." Jim asked how come! "Because he lives with me (both were lepers under treatment), "and anyway didn't Christ say we were brothers?"

* * * * *

• THE REFERENCE ISSUE is off the press and orders are being filled. Every minister has been sent a copy and an order form. In addition to its regular use in communicants' classes, study groups, for general reference, we think of another use for it. Friends of other churches here and abroad often ask, "Just what is the United Church? What does it teach and believe? What and where does it work?" Here are the answers.

* * * * *

• THE OBSERVER TOUR to Bermuda and the Trinidad Mission field will leave March 7. At Christmas time we had sufficient applications to assure success. Reports from Trinidad and Bermuda indicate the visitors will be welcome and will have a good time. There are still a very few days for final reservations to be made. If late-goers decide they would like to join the tour, a wire or telephone call will secure a reservation. But arrangements must soon be completed.

* * * * *

• ANNUAL MEETINGS are coming up and in some churches THE OBSERVER Every Family Plan will be considered. The majority of our 1,837 congregations will renew subscriptions without much discussion, for the people have learned the value of the church paper going into their homes 22 times a year. Others who have never had the courage or vision to undertake the plan will, we hope, give it a try for one year. That's all we ask—an experiment for one year. If results don't appear then, we will not complain. In the Maritimes we work with *The Churchman* and members may state their preference for one or both.

* * * * *

• 234,000 COPIES OF THE OBSERVER Jan. 1 issue were rolled off our big press, which has to run twenty hours a day now to get THE OBSERVER out. This was a record. If ministers or Official Boards wish sample copies to acquaint their people with the paper, we are happy to send them along. Some churches have introduced the paper by sending it to all Official Board members for several issues.

* * * * *

• A PLAINTIVE MESSAGE with a semi-desperate note went out recently from Editor Peter Gordon White asking Publications Conveners in Conference and Presbytery please to get working on their comments on the "presuppositions" for the new curriculum. General Council instructed that these be sent to Presbyteries for study, criticism and comment, and that such comments then be considered by proper committees and boards before the May meeting of the General Council Executive.

FOR THE LAY PERSON this is all part of the preparation for the new curriculum for the Sunday Schools which teachers especially, are anticipating. Mr. White's worry is that if the Presbyteries don't do their homework, the curriculum, which is still several years distant, might be delayed another year, so . . .

Editorial

Urge Lockhart to Stay

SEVENTY-NINE ministers in greater Winnipeg reacted to the recent statement of the sub-Executive of the General Council with a petition to Principal Lockhart to withdraw his resignation from United College. Like them THE OBSERVER does not presume to intrude upon the lonely ground where such difficult personal decisions are made. If Dr. Lockhart remains adamant he should not be blamed. But we hope, for the sake of the College and the Church, he stays at United.

We cannot join those who, wise with hindsight now, say that last spring Dr. Lockhart should have done this or that. There is only one point on which we differ with the Principal. In his statement of resignation he said: "As a result of vicious personal attacks upon me I have been rendered incapable of discharging my duties in any useful way as Principal of United College." We would agree with Dr. Hugh McLeod, minister of Knox Church, Winnipeg, who believes his work as Principal "will only now begin to shine."

COMMUNION FOR THE UNCONVERTED TOO?

ONE hundred and seven years ago the editor of *The Christian Observer,* an Upper Canada Baptist publication, got into trouble. He had made the mistake of countenancing "breaking of bread" by unordained elders, and The Grand River Baptists, who believed in closed communion, cancelled subscriptions and passed resolutions about it.

Two years later, despite a vigorous attempt to recoup by thoroughly denouncing a travelling preacher for advocating open communion, *The Observer* folded up.

The doctrine of communion as a means of grace even for the non-converted was well enunciated by John Wesley 112 years before, and has been part of Methodist custom ever since. In the United Church it is customary to have "open communion" and normally all who sincerely love the Lord and seek to do his will whether in full membership or not are welcomed to Christ's table.

In this we differ from many other churches, some of which not only "fence" the table from the unconverted, but from Christians of other churches as well. In certain parts of the United Church the invitation is warmer than in others; and some advocate that only adult members in good standing are welcome.

Because of different denominational traditions it was inevitable that there should be a difference in United Church custom. But in Newfoundland, the most Methodist part of the church, many seem to have forgotten their Wesleyan doctrine and stay away because they are "not worthy." In other parts younger ministers especially, more conscious of the good Scottish tradition than of their Methodist heritage, are uneasy about the open table. We have to tread carefully a middle way, not being careless in our practice, but not denying help to a sincere seeker.

The Sacrament of the Lord's Supper is a mean Grace through which some have first come to know Lord. It must not be taken lightly or thoughtlessly, reverently by those who know themselves to be safe w the family and household of God, and by those who faith difficult but do know they are sinners in nee God's grace.

THE REV. DR. HAROLD YOUNG

TWO days before Christmas a large crowd gather Timothy Eaton Memorial Church, Toronto, fo funeral service of Dr. W. Harold Young — one o United Church's ablest ministers.

Dr. Young was the son of one of the leaders in Can Methodism, the late Dr. William Young. Early i youth he showed promise of exceptional ability—pr which was soon being fulfilled in the college examin room, in the large George Street Church, Peterbor St. Paul's, Toronto, in published sermon and in struggle for Church Union.

Across the country he was known best for the num committees he chaired. But many knew him as a p and teacher. Hundreds of young ministers were guid him in their courses of study. In all the extra work on him in recent years—Church Union conversations the Anglicans, Overseas Relief, Worship, Chapla Recruiting, it is possible that the last was most rewar

During the years when he grappled with the minis shortage he resisted many pressures to accept short expedients. Others, as concerned as he, did not al agree with his policies. Although he welcomed the m men who left other work in mid-life to take a short c in preparation for the ministry, he always believed the church would be best served by the young men felt and answered the call in their youth and took the and full course of training.

Among his many contributions his greatest was insistence on a well-educated ministry for the churc loved.

* * * * *

THE death of Dr. Young creates a vacancy in the E of Colleges and Secondary Schools where there Associate or Assistant Secretary. Last month the C almost had another vacancy when Dr. Herbert As tendered his resignation to the sub-Executive in ord accept a call to Gower St. Church, St. John's, Newfo land. This was rejected unanimously and Dr. Ashford has made no secret of his desire to return to the past agreed to stay at the head of M and M.

The system of appointment by the biennial Ge Council is attended by difficulties when there is su death or resignation. It is sometimes said that the U Church is not securing as strong men for its leade "in the old days" — that even Egerton Ryerson mig passed over now. We have no comment on this, e to suggest that a hard look should be taken at the sy that the Church should not content itself with less its strongest men for leaders, and no man should l turn down a summons to serve as a church officer.

Editorial Answer

FROM THE QUESTION BOX

UERIES directed to the Q.B. department are often prefaced with suggested answers our readers would get, such as, "people shouldn't chat rch before service, now should they?" umber of such questions came with hristmas mail. Correspondents com- of chattering in the pews before e begins, ministers taking up time the service with announcements of gational affairs, outmoded forms of ip, and locked church doors. h comment is welcomed. We believe cts changing attitude in the Canadian . Younger ministers and younger object to the old-fashioned ways. don't like the inherited ugliness in architecture, bad taste in church ip, and use of the Sanctuary for anybut private prayer or dignified public ip.

ir elders criticize the young people seemly activities in the Sunday School The young people criticize their elders seemly conduct in the Sanctuary. sympathize with both. We've tried ect interest in the trends and explain uch changes are taking place. But imes we fear that the afflictions we may be better than the cures sed.

Chatting in the Pews

example take this matter of "visitn the pews while waiting for service gin. Critics of the old Canadian n (which was the custom also in the ogue at Nazareth) say there should "worshipful atmosphere," whatever s. We assume it means sober faces lence with a background of soft light nuted organ music. We like silence Sanctuary, too, for those who wish ditate and pray. We suspect it is lt to prepare oneself for worship if neighbours are chatting about the of the week.

remember that the congregation is family and household of God, and of the members of the family haven't each other since last Lord's Day. Thousands of our churches are one-roomed churches. Tens of thousands of our people still drive over quiet country roads on their way to church, or through city streets where they know no one else.

Many worship in tiny churches still heated by one stove. Often they wait on a cold winter day about the stove, or on a warm summer day in their pews for the minister who has to come from another "point" and may be late.

For many good people in town and city, where there are one-roomed churches too, the happiest memories of childhood and youth are associated with their parents chatting with neighbours at the church.

It is right to develop decorum and dignity in our churches and wise not to use the church as a cloak room or a concert hall! But it is not right or wise to do this at the expense of chilled hearts among good people who, needing friendship, seek and find it in the best of all places — their Father's house.

Pep Talks

We don't like promotional pep talks disguised as sermons, either. The United Church with its tremendous midweek programme may err seriously in this. Some of our readers say they don't like being told about the activities of the junior choir, or the needs of the young people, or the plans of the W.A.; they have come, they say, to worship God, to hear the Word proclaimed, to say their prayers and make their offerings—not to be pepped up to come to the men's club monthly dinner.

But announcements have their place in worship. Churches don't all have bulletins or calendars, and while valuable they aren't a complete substitute for the minister's comment on the life and work of the family anyway. It is right for God's family to know how their brothers are getting along in their work, what needs they have, and what dreams are theirs.

Locked Doors

Even in this matter of unlocking the church doors we may make mistakes. Readers know that we believe church doors should be left unlocked, that the passer-by in need of a quiet place for prayer may use the church as his retreat. We remember though that it isn't necessary to go to a temple made with hands to worship. We may worship Him anywhere, any time. The "conducive" chapel open at all times, is good. They are frequently shown to us, and their purpose explained. We rarely see anyone in them, praying. They seem much like the Cathedrals of England—a tourist attraction. We are all for cathedrals and chapels, but not if we forget that wherever two or three are gathered together in his name, we find the church.

We are all for good architecture, proper atmosphere, colours of the pulpit drapes changing with the seasons of the church year, for stained glass windows, pipe organs, and study of the finest traditions. But such things, while helpful, are unlikely to thaw the frigid heart or convert the soul.

Worship is the business of the church; perhaps its most important business. Anything we may do to improve our worship should be done. But the study of what has been done in Constantinople, Rome, Geneva, Edinburgh and London will not be enough. We need to know what was done on the frontiers of Canada by God's people; what is being done in our churches by God's people, now.

We don't know whether God wants us to chat or to keep silent in the pews before we worship. We do know that worship is what the humble soul does in the presence of Almighty God; that Common worship is what the family does in the presence of God which leads them to the experience of the Upper Room. Whether we chat or whisper, we know we must be considerate of others when they pray, and not rebuff those who seek or offer friendship in God's house.

Jesus told a sinful, troubled woman that it was not in the mountains or Jerusalem that men worshipped God, but in Spirit and in truth. When we are proud or insincere we can't worship God anywhere. When we are humble and sincere we can worship him everywhere. ●

They All Say: Abolish Th

G. Arthur Martin, Q.C., Toronto, says:

Since the purpose of the criminal law is to prevent conduct on the part of the individual which is injurious to society, and punishment is an instrument of the criminal law to that end, it follows that the only justification for the retention of the death penalty is that it more effectively promotes the ultimate objectives of the criminal law than any other form of punishment that might be substituted for it. If I could be satisfied that the death penalty more effectively deters from the commission of the offences for which it is now imposed than any other penalty I would, notwithstanding my own personal feelings in the matter, favour its retention.

However, my personal experience of 15 years, concerned almost exclusively with the practice of criminal law, and all I have read on the subject, convinces me that this is not so. To those who say that capital punishment is necessary in the interest of society, I say that history refutes it, the experience of other countries refutes it and reason refutes it.

I am further of the opinion that capital punishment operates unequally as it claims most of its victims from the poor, the uneducated and the mentally ill. One of the greatest evils of capital punishment is that it tends to stimulate the underlying instincts of cruelty in the individual and dulls his sensibilities; it makes the contemplation of murder easier, and makes him more immune to deterrents of any type; worst of all the state thereby deprives itself of the opportunity of stimulating the better instincts of men, softening their feeling and giving effective leadership towards a better life.

(Mr. Martin has appeared as counsel in 36 murder cases. None of the accused received the death penalty. His sister and secretary, Miss Arlene Martin, says that "this has been due, in part, to his very strong views against capital punishment.")

Premier T. C. Douglas, of Saskatchewan, says:

I am opposed to capital punishment because it is based on the concept of "an eye for an eye and a tooth for a tooth" rather than upon the idea of reforming and rehabilitating the offender.

For some years now the Saskatchewan Government has been carrying on a rehabilitation programme for those offenders who come within provincial jurisdiction. Our experience has convinced us that punitive measures are not enough and that society must seek to deal with the causes which lead men and women to commit criminal acts. Rather than seeking vengeance upon the offender, we think that society ought to use all the resources at its disposal to rehabilitate the individual and make him or her a useful member of society.

I am opposed to capital punishment because it permits no opportunity to rectify a miscarriage of justice where it is later found that an individual has been unjustly convicted. Many instances could be cited where individuals have been convicted for crimes which they did not commit. When evidence to this effect has come to light society has tried to make restitution. When a man has served many years in jail it is questionable if any financial reimbursement can ever compensate him for the years he has spent behind bars. When society has hanged him, no restitution at all is possible.

Finally I am opposed to capital punishment because it dehumanizes those who impose the sentence. To my mind, so cannot enforce the commandment "Thou Shalt Not Kill" itself participating in a killing. Society cannot escape som the responsibility for the criminals which it produces. We ca evade that responsibility merely by taking human life. In opinion, no community can hang an offender without becoming brutalized in the process. We do not prevent mu by hanging; we merely become murderers ourselves.

Margaret Aitken, M.P., York Humber (Toronto), says:

There are many strong opinions on the subject of whe or not we in Canada should abolish capital punishment.

Between 1953 and 1956 there was a joint House of Comm and Senate Committee set up to study the whole questio was a member of that committee and when the time came vote, I reluctantly cast my ballot in favour of retaining ca punishment until further study was the subject.

Forceful arguments were presente the committee by authoritative voi penal officials, policemen, psychiat doctors, etc.—claiming that capital ishment was a deterrent to murder.

Since that time I have interview wide variety of people, read many re on the subject and wrestled with my conscience. I have changed my min believe the time has now come whe should abolish capital punishment treat the murderer as we would a mentally sick person — incarceration for life.

The murderer is not only a sick person but also a produ the society we have built. If he is a danger to that so certainly he should be removed. But no man, nor group of is infallible. No man, nor group of men, should have the p to take life.

I now believe that life imprisonment (and I mean life im onment, not 17 to 20 years) could be even more of a dete to murder than capital punishment. To many people, the of freedom might well be a greater punishment than the lo life. For the sake of, not murderers but society itself, I be we should abolish capital punishment.

Arthur Maloney, Q.C., M.P., Toronto Parkdale, says:

I am opposed to the death penalty because all the avai evidence establishes that it is not the only effective deterre the crime of murder. The incidence of homicide bears no tionship to the presence or absenc capital punishment. I am distresse the inequality in its administration much depends on the attitude of the Judge, the prosecutor's concept o duty, the skill of the counsel for defence, the atmosphere in which trial takes place and other equally va things.

Successful experiments with abo have been conducted in 36 jurisdic throughout the world. They repres cross-section of people of many occupations and creeds. Canadians are no less civilized tha people who live in the 36 jurisdictions I mention.

It is my hope that the day will come when the use of outmoded penalty will be discontinued.

eath Penalty

Rev. Ray McCleary, WoodGreen Church, Toronto, says:

hy should we ever think that by taking another life in l punishment, the crime has been expatiated. We surely dd to the suffering and sorrow of God's family on earth. ie Christian concept is that only God, the Creator and ner of all life, can give and take away. Placing this heavy responsibility on the state is paramount to making the state supreme above God, which is untenable to the Christian way of life. "An eye for an eye" is the old dispensation, and, Praise be to God, we live under Grace, where Jesus Christ, the Son of God, made the one supreme sacrifice, that members of the family of God might live under God's Law of Grace and Love, not under cruelty and un-Christlike rule of "an eye for an eye." Cruelty begets cruelty, and hence we are merely paying on the installment plan, ever really settling the account of moral responsibility of y for the capital crime.

a deterrent, it does not seem to have been successful, for l crimes continue to be committed, but our strongest basis d's law of Grace and Love, remembering always that He can take life.

dge F. A. E. Hamilton, of Winnipeg, says:

am unalterably opposed to capital punishment for the ing reasons:

is not reformatory.

is vindictive and is a relic of barbarism.

is brutalizing and at times is cruelly unjust as innocent is have been hanged.

is not a deterrent.

is unchristian.

cuts off a man's time to repent or reform.

believe that capital punishment is contrary to the Spirit eaching of Christ and I agree entirely with the pronounce- of the General Council of the United Church when at sor, Ont., it so declared.

arold Winch, M.P., Vancouver East, says:

rsonally I oppose capital punishment because it is not a ent to homicide and is not a protection to law officers. l punishment has been abolished for as long as 100 years ie countries and annual statistics prove that in most cases is a lesser degree of homicides in abolitionist countries than in non-abolitionist ones. It is also a matter of record that there is no degree of variation between abolitionist and non-abolitionist States in the U.S., or any degree of change between States that may have had capital punishment, abolished the sentence and then changed again.

I was for three years a member of a Joint Committee of the Senate and the House of Commons investigating this most important question. We heard from the outstanding penologists of Canada and the United States who were surprised to er that no study had ever been made as to the relationship en capital punishment and protection of the police. This

(*Continued on page* 20)

HANGING BRUTALIZES ALL THE COMMUNITY
Premier T. C. Douglas

MUCH DEPENDS ON THE JUDGE
Arthur Maloney, Q.C., M.P.

MOST VICTIMS FROM THE POOR OR UNEDUCATED
G. A. Martin, Q.C.

NO DETERRENT TO HOMICIDE
Harold Winch, M.P.

ADDS TO SORROW OF GOD'S FAMILY
The Rev. Ray McCleary

NONE SHOULD HAVE THE POWER TO TAKE LIFE
Margaret Aitken, M.P.

IT'S A RELIC OF BARBARISM
Judge F. A. Hamilton

CANADA SHOULD ABOLISH IT
United and Anglican Church Councils

Photo credits: Mr. Martin and Mr. Maloney, Ashley & Crippen; Premier Douglas, Karsh, Ottawa; Miss Aitken, Toronto Telegram; Mr. Winch, Toronto Star.

AT HOME ON RANCH

Principal E. J. Thompson of St. Stephen's College, Edmonton, made his way from an English village to an Alberta homestead, a Chicago Ph.D., a Montreal pulpit and back to the Principal's chair . . . his life—a symbol of Alberta . . . his College—on the frontier of church and nation

AFTER the first well blew in on the Imperial Oil property at Leduc in 1947, the Company, in co-operation with Alberta planning officials, went to work to provide a planned community for what has since become the town of Devon.

Principal E. J. Thompson of Alberta's St. Stephen's College, was a friend of the contractor and urged that there should be at least two church sites, one for Catholics and one for Protestants. He paid one dollar down to secure one of the sites for the United Church, then after accepting a generous donation from the contractor went back to the college to recruit staff and students to help start a church.

One afternoon they drove out to the new community to make a door-to-door visitation. It was obvious the people wanted assistance to establish a church. The result: today there is a United Church in Devon and husky St. Stephen's student, William Briggs of the Edmonton Eskimos football club, is the minister.

In another brand new Alberta oil town, Drayton Valley, the women organized a Woman's Association and Sunday School, but needed help to get a church started. They had heard Principal Thompson on an Edmonton radio station, where he has had a 10.30 Sunday morning broadcast for over 13 years; they wrote him. Again staff and students went by car to start another United Church. Today the Rev. Wm. Sayers, a graduate of St. Stephen's College, is minister of the modern church.

Theological Colleges like St. Stephen's are established to train men for the ministry of the church. Greek, Hebrew, Old Testament and New, Theology, Church History, Liturgics, Preaching, Christian Education, all these, of course, are taught. But in addition in Provinces such as Alberta, the theological school contributes much more to church life. Its professors scatter for week-end preaching about the Province. Students serve prairie and new suburban churches on week-ends and during the summer months, while taking lectures Monday to Friday, October to April. Dean D. J. C. Elson was Chairman of the Edmonton Presbytery; Dr. C. F. Johnston was Recruiting Officer for the Alberta Conference; Prof. G. L. Vogan has conducted preaching missions for the N.E.M. Principal E. J. Thompson is a Past President of the Alberta Conference.

Recruiting Teams

Last term St. Stephen's had 42 candidates for the ministry, 25 in Theology and 17 in Arts. It helps other denominations by training a Moravian, two Baptists, a Hungarian Presbyterian and two s students. One of the concerns of the lege is to help recruit more candidat full-time service. Last year nin Alberta's 14 new candidates were Edmonton.

Students and staff go sometimes in to a Young People's Rally, or drive Presbytery Banquet to present the of the Christian Ministry. In a deno tion where there are no cathedra bishops, and the headquarters of the c is in distant Toronto, the theological c comes to be a focal centre for the c work of the province. The handsom brick College at the gates to the Univ of Alberta contributes to the life o whole University. The Residence 155 men students of all faculties. Me of the faculty take their place i University.

When E. J. Thompson shows a through the Parliament Buildings, C Ministers call him "Ed". He will s he waves to the great marble p "Imagine the vision of the pioneers they planned Parliament Building these 50 years ago!" His pride in the in the settlers who first broke the p seems part of his religious faith. It i a joke among his Eastern friends that he preached in Ontario he considered self a missionary from the West.

Homesteading Family

The Thompson family began as steaders. They came from Cheshire E. J. was a boy and with seven children settled on 160 acres, nine north of the village of Hughenden. was the end of formal schooling fo older ones. While clearing their own Mr. J. J. Thompson, Sr., did some carp and broke land for his new neighbours his oxen at $2.00 an acre. In the the boys stayed on the homestead carcd for the stock while their parents to Edmonton to earn money. Mr. T son worked as a carpenter, and at nig and his wife played for the silent m he on the violin, E. J.'s mother o piano. In later years he played first in the Edmonton Symphony.

At 14 Ed was "working out" as a man; he believes now that he was fort that his English schooling had bee sound. He read every book he coul his hands on. One farmer had a who of Dickens' works! On Sundays his f a local preacher of the Methodist C in England, gathered the family to for worship; his neighbours came and with the Thompsons at the pian

R CAMPUS

olin they would sing hymns. When ent (and it didn't matter what his ination was) would hold a service in e or school, the Thompsons all went. e time ago Dr. Thompson conducted ral for a young woman from a prairie who left a young husband with l small children. "I can understand tragedy," he says, "I know what it when the mother is gone." And he the deep sorrow of the Thompson when their mother died in 1919, ; ten children, including a baby. and a brother were in charge of the at the time; father was away earning l money. His older sister, a teen age ook care of the family of nine! The of grief and responsibility was too and in the loneliness of the prairies uffered a nervous breakdown from she never recovered. The young lad's grief both shook and strengthened th; he thought of the ministry then at meant education and money. le working for wages the boys had ; given part to the family, bought s and other needs with the rest. Ed ved enough to buy some calves and he sold his grown steers he had him- bank account. "I remember getting 0 for one white-faced steer," he .

went to Edmonton where Dr. F. S. ll of Alberta College encouraged him dy. In twelve months he had his ulation, a gold medal, and was headed e ministry of the Methodist Church.

Student Minister

y still remember "Tommy" Thomp- his Alberta Mission Fields. In 1925 926 he served at Raven, some 30 west of Innisfail. On a hill among rees, the folk built out of logs what Home Mission Superintendent said he prettiest little church in the west." ay when he first came to the field le to a ranch where some cowboys roping calves. E. J. took a lariat and what he says now was "a lucky ', and roped a yearling. He and his r had spent many hours practising t on their own farm. But from then was "in".

er a rugged old rancher who never to church gave one of the church ers $5.00. "Give it to that young er. It's not for the Church!" Some -five years later when the rancher he family sent for Dr. Thompson to ct his funeral. On the Raven field, many students have come and the old-timers still talk of him. He not only could preach on Sunday, he would be on hand when there was need for prayer in the home, and he could milk a cow, ride a horse, rope a steer or snare a Jack-fish. One summer he served as "look-out man" on Mt. Coliseum at Nordegg with the Forestry Department. He was on duty 24 hours a day except when it rained.

After ordination in 1928 he went by cattle train to Chicago. The new United Church had more ministers than it could use and Thompson had less education than he could use. "No training or education can be too good for the man who is to give his life in the service of Jesus Christ and His Church," he says. He got a 40-hour a week job in the University of Chicago Library, studied for his Ph.D. degree and met a pretty co-ed, Helen Taft of New York. Two years and a B.D. later he wrote back to the Alberta Settlement Committee for a pastoral charge. Someone on the committee is reported to have said, "If he gets a chance to teach he won't come back"—so no appointment!

During the summer the minister at Leduc resigned. The congregation heard of Thompson and asked him to preach for two Sundays. He received the call and brought his young bride to the prairie. Three years later he completed his thesis and the University of Chicago conferred the degree Ph.D. Edmonton Presbytery elected him chairman.

Went East

Later, Aurora, Ontario, called him east. While there, Toronto Centre Presbytery elected him chairman and in that office he presided at the Service of Dedication of the Chancel of Eaton Memorial Church—a little different, he says, from the dedication of the little log church at Raven!

After Aurora he served 3½ years in St. Luke's, Montreal, then in 1943 was called back to take the Chair of Christian Theology and Philosophy of Religion at St. Stephen's College. In 1946 he became Principal.

He was soon out preaching on the prairies on week-ends and conducting a half-hour radio broadcast each Sunday. Recently at a social event, a prominent Roman Catholic official laughed while explaining that he went to early Mass then came home and listened to Principal Thompson's service on the air, while he ate his breakfast. At the same affair a member of Parliament stopped to discuss a young minister who was doing very well in his first charge after a late start in his education at the College. When he attends General Council, Confer-

(Over)

Dr. Thompson discusses St. Stephen's College business with faculty members

He breaks the tension with a well-timed story during a lecture

Principal Thompson joins students at informal coffee session in the college lounge

ence or a Toronto Board meeting he arranges to slip away for noon-hour to make up his attendance at Rotary! He is President of the Edmonton Club. "The Church must make its witness in every area," he says.

St. Stephen's graduates are generally thought to be theologically liberal. It has been criticized by the conservative sects with which Alberta is well supplied, for "modernism"; but sometimes in the University circles for its orthodoxy.

This doesn't seem to bother Principal or staff. "Jesus Christ and truth are the important elements in a man's theology, not isms," he says. "Always the academic standards have been kept high. A good student from St. Stephen's has no difficulty holding his own in the graduate schools of the U.S. We have won their respect by the quality of the men we have sent them."

At a recent meeting of the Board of Colleges five appointments to College faculties were confirmed. Two of these, a Principal and a Dean, are graduates of St. Stephen's. Others are teaching in five of eight United Church theological colleges. Graduates have filled a high proportion of significant positions in the United Church—as Pastors of Churches, Church Secretaries, Professors, Principals and Superintendents of Missions—the recently appointed Superintendents of Home Missions for Alberta and British Columbia are St. Steve's men.

Named for Martyr

When Alberta and Robertson Colleges united in 1926 the new college was named after the first martyr . . . "not because it was afflicted with a complex, but because it hoped to display the courage and Christian spirit of Stephen. It has striven for an educated ministry in a Province where many preachers are not. It took its place in a University Community where the search for truth was vigorous at a time when scepticism, and even cynicism were prevalent among the intelligentsia.

"St. Stephen's stood out against both narrow fundamentalism and scepticism, and during the first war and for two decades after proclaimed a Christian Social Gospel —deeply rooted in the scriptures and always relevant to the church in Alberta." Dr. Thompson adds: "The former Principal, Dr. A. S. Tuttle, who was elected Moderator, and his colleagues, Dr. Clyo Jackson, Dr. A. D. Miller, Dr. J. M. Millar and Dr. A. Barnard, courageously related the Christian Gospel to modern thought in the modern world. They were great servants of Christ and His Church." The purpose of the College is evangelical as well as educational, to prepare and equip men to proclaim the Gospel of Jesus Christ and to serve Him in His Church.

Critics say that the Canadian West has never produced enough ministers for its own pulpits, while some parts of the East have produced more. "The story of the great West is a story of pioneering, of hardships, of poverty; the 'hungry thirties' left an indelible mark on the psychology of the Westerners. In such a world the minister was not a man to be set apart in a position of dignity and security, he must take his part in the life and work, the tragedies and successes of a struggling people. The saddle-bag preacher had to be a good horseman if he expected men to hear his preaching."

32 Cents and a Button

One of the first jobs Thompson had was as a "carpenter's helper" building a frame school near the old homestead. He says it was a symbol of the need for education. Tremendous advances have been made since then, and in spite of criticism, the schools, colleges and universities of the West insist on quality.

Thompson accepts the principle: "The Church must train men from the field, on the field, for the field. Men must understand a community, must have sympathy for its problem, must have ideals for its future if they are to serve it. But ministers must not be provincial, the whole world is their parish. They must have a vision of humanity."

In 1953 a new theological building was dedicated and opened — all paid for. It involved raising some $200,000. "On my first mission field the collection once was 32 cents and a button! In 1953 we had to raise a quarter of a million! The people and the Churches were wonderful in their support," he says.

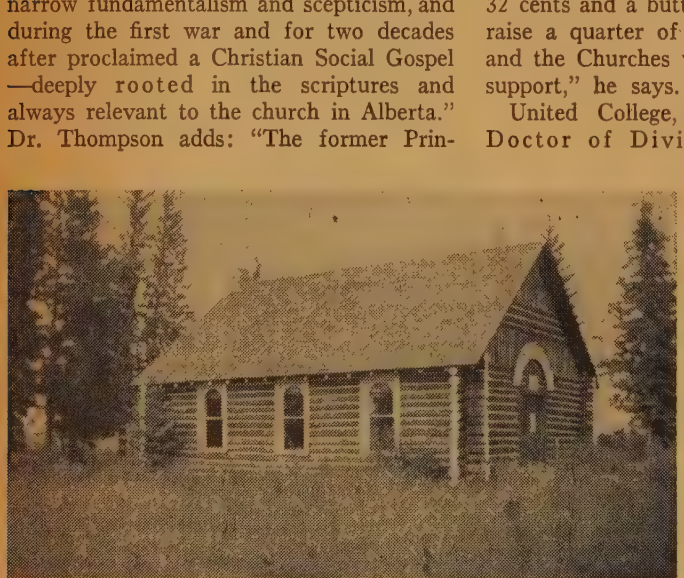
United College, Winnipeg, conferred a Doctor of Divinity degree on E. J. Thompson at its Convocation in 1956, his "outstanding contribution to the life the Church in Western Canada." His t grandchildren are in Education, too. James is with Canada Packers. Jean w with the Y.W.C.A. Marilyn's husband Ph.D., Professor of Chemistry at U. o

Although essentially a teacher, Princ Thompson admits he loves to preach, is pleased to recall that he has been inv to great pulpits in Toronto, Montreal Victoria, England, and the U.S.A. In 1 he spent two weeks in Los Angeles. preached twice in the Methodist Chu once in Wilshire Presbyterian Church, at a Union Service in Trinity Ba Church. Not bad for two Sundays!" grins. On one occasion he was asked to the services at Port Radium, North W Territories. He left Edmonton by plan 8.00 a.m. Weather conditions prevented crossing of Great Bear Lake. They v home by 8.00 p.m. They had flown m than a thousand miles north and retu in one day. "On my first mission field 20 weeks, I rode horseback some 1 miles. How the world has changed in lifetime!" He sighs. His friends think liked the horse best.

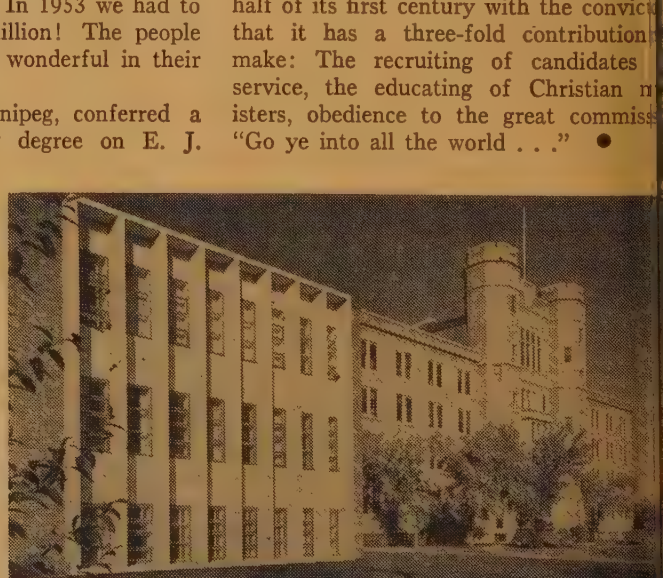
Alberta's Future

What of the future for Alberta, still s of ministers? "We need more men for Christian ministry, men of high intellige men of strong character, men of cour but above all men with a complete c mitment and passionate devotion to J Christ and his Church. It is not that are trying to build a new world by m strength and according to man's ideas, dedicate ourselves to God through J Christ that he may use us fully and e tively for His glorious purposes. With G life is a rich and wonderful adventure. West needs such men, as does the East all the world."

This year St. Stephen's celebrates 50th anniversary and embarks on the sec half of its first century with the convic that it has a three-fold contribution make: The recruiting of candidates service, the educating of Christian m isters, obedience to the great commis "Go ye into all the world . . ." ●



The church at Raven, Alta., which Dr. Thompson built . . .



. . . and Edmonton's St. Stephen's College which he helped build

Island in the Sun

By FLOYD HONEY*

TANDING among the cocoanut palms in the little village of Icacos at the south-western tip of Trinidad, you ook across nine miles of water and see w fringe of treetops on the coast of zuela. At the other end of the Island, dad's Northern Range of mountains island-hopping across the Gulf of until it nearly meets a similar range juts out from the mainland.

ologically Trinidad is really part of nental South America. Culturally and ically it faces in the opposite direction. longs to a chain of islands that sweeps graceful curve more than 1,500 miles nd the perimeter of the Caribbean to Gulf of Mexico. Its three-quarters-of-llion people are learning to think of selves as citizens of a new political y known simply as "The West Indies." arrived at Port of Spain's Piarco Air- in mid-November, just seven months Princess Margaret touched down to the first West Indies Parliament. I interested to see how the new Federa- was working out. During my four s on the island, riots were threatening ne nearby Venezuelan capital over an nding election. At the other end of Caribbean the Republic of Cuba was d in a deadly civil war.

inidad has seen its share of bloodshed Columbus first sighted its shores in . Successive foreign powers fought over oil, wiped out its original inhabitants exploited its imported labour force. y its people hold up their heads with ing national pride and work to develop nstitutions of responsible government he British parliamentary tradition. lentally, they are giving the world an ct-lesson on how people of different can live together.

ne going is not entirely smooth. Sessions he legislature are sometimes stormy. -party government had to be set up suddenly at the time of Federation, re there was time for political parties to lop along natural lines. In the resulting ouse variety of party system, issues times tend to revolve around person- s more than principles.

ne most serious problem will be to the Federation together in the face rong centrifugal tendencies. Most of slands are over-populated and depend ly on sugar and other products of the Trinidad is stronger with its income the oilfields and a lower density of lation. Jamaica is gaining ground with its bauxite development and a growing manufacturing industry. The relatively wealthier islands are not anxious to shoulder the burdens of the have-not territories. Jamaicans in particular are talking a great deal about secession.

Federal Prime Minister Sir Grangley Adams will have to deal very wisely with such delicate issues as customs union, taxation and immigration, if the young nation is to weather the tropical storms which could so easily capsize it. Given wise leadership, time, and sufficient help from its friends, the Federation may well grow into a strong and stable political unit.

Unlike the other islands in the Federation, Trinidad has a sizeable racial minority. One-third of its people are of East Indian descent. Their fathers and grandfathers came out from India during the last century as indentured labourers to work in the sugar plantations after the slaves were freed. Here the Canadian church enters the picture, for the "Canadian Mission" has been primarily a mission to the East Indians.

Grateful to Canada

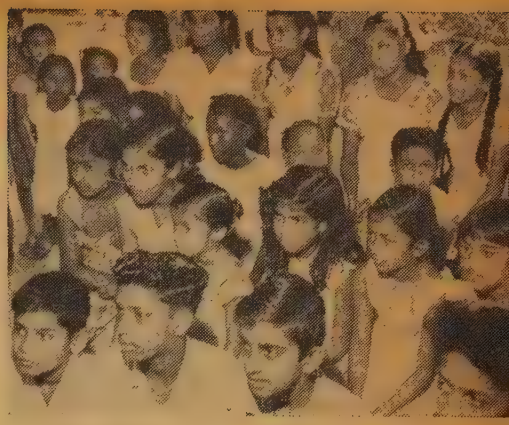
One thing the visitor from Canada soon learns: there is an immense feeling of gratitude among the East Indian people for what the Canadian church has done for them. Typical was the comment of a senior high school teacher: "Ask any East Indian and he will tell you the same thing —if it weren't for the work of the Canadian Mission, we would still be labourers in the fields."

Actually something like half of them are still labourers on the sugar, cocoa, and cocoanut plantations. The rest have broken out into other occupations. Some are now working their own farms. Others have started small businesses. Many have been successful in the large-scale commercial field. Still others are prominent in politics, while large numbers have crowded into the professions. In the town of Guapo I met an elder in the church whose son studied medicine at McGill and is known throughout the West Indies as an outstanding brain surgeon.

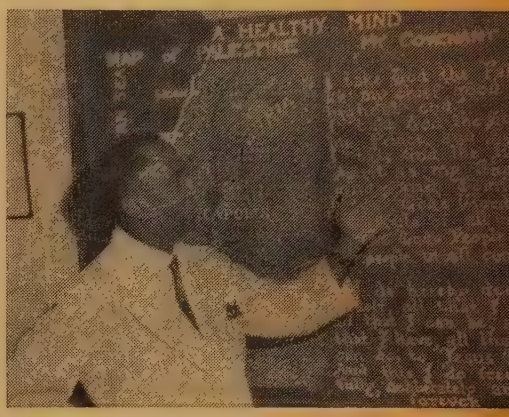
All this has quite literally happened because a Presbyterian parson from Nova Scotia named John Morton went to Trinidad for his health 94 years ago. There he was impressed by the plight of the East Indian indentured labourers. Other churches were working among the Negro people, but no one was doing anything for the East Indians. They couldn't speak English, and they lived and worked under wretched conditions on the sugar estates. He resolved to do something about it. Three years later

(*Continued on page* 29)

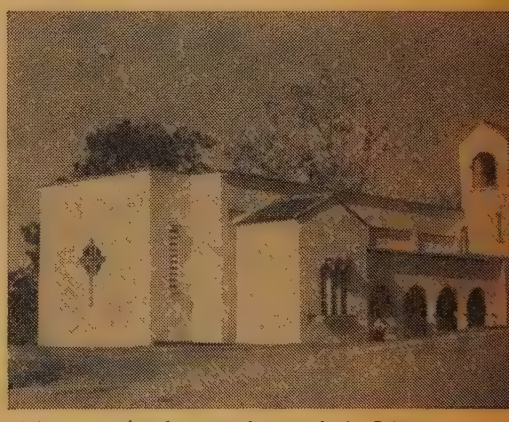
*ssociate Secretary, Board of Overseas ions.



A Sunday school class meets in open space under a Trinidad house



Religious instruction, here given by Principal Prasad, is part of school curriculum



This new church, opened recently in Princes Town, serves East Indian community

The Rev. Wilfred Dindial, minister of Princes Town's St. Andrew's Church, is a graduate of Halifax Pine Hill Divinity Hall.

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Let's Try a Different Method

By HUGH HERBISON*

HE nations of the world where Canada is respected for her imaginative and skilful participation in explosive international crises must look with wonder at fantastic record of fumbling with "the khobor problem."

e all know the story: every few years ious circle—law-breaking met by police n and jailing; a lull, and then the blows and counter-blows, with perhaps investigation" occasionally, findings of n are ignored.

ow long will we persist in believing that complicated problem can be solved by repeated attempts at law enforce- ? The present government of British mbia accepted this popular view, ced upon little law-breaking truants, apparently believes that the New er Dormitory method is the way to e peace in the Kootenays. Solutions not come by frenzied retaliation; all ften even attorney-generals have acted r the illusion that punishment alone is answer, only to find that fanaticism es on punishments.

e problem is no nearer solution. Are and explosions any less likely now than years ago? Even the three constructive ures adopted by this government—nition of the Doukhobor form of mar- , return of the franchise, and careful aration for sale of Doukhobor lands—talemated because other aspects of the tion have been neglected.

neat solution now seems to be the osed pilgrimage to Russia. I cannot the enthusiasm of those who say *riddance,* because as a Canadian I shamed that we have failed to achieve bourliness with so great a number of we welcomed as immigrants. Shall elight in sending to Siberia boys and born in Canada?

here have we failed in handling those khobors who, through religious belief, nderstanding, or resentment, have not ed certain laws?

e result has been incalculable economic inancial loss to the province; but more is the waste of a lost generation of g Canadians who have grown up in and suspicion and now are strangers eir native land.

It is hard to believe that there has never been a constructive long-term programme; that no body of competent persons has ever been authorized to put into action recommended procedures attacking the problem as a whole. Sporadic and piece-meal efforts have failed and will fail, however much money is wasted on them. Surely the situation is important enough and urgent enough to call for qualified personnel to work constantly *amongst* and *with* the Doukhobor people, steadily to dissolve the bitterness and misunderstanding which underlie the demonstrations.

Are we so barren in the social sciences, that we can think of nothing except policing and forced schooling, as techniques for dealing with religious, psychological, and social disturbances? Is it not reasonable to dig for and gradually eradicate the *causes*? The police, who have been competent and diligent in recent years, cannot do this work; indeed, their own task of maintaining law and order will continue to be baffling if it is not supplemented by the work of other experts.

The Research and Consultative Committees of 1950-53 (although they had only advisory powers) pioneered new techniques of negotiation and co-operation, enlisting wide public interest and support. But in 1953, when a broad constructive programme could have grown out of the promising methods and experience of these committees, they were quietly scuttled.

Just what were their recommendations, based on distinguished scholarship, local knowledge, and practical experience? They boil down to some very simple and workable procedures, which are immediately possible, are less costly than troops or jailing, and contain reasonable hope for the eventual ending of "the Doukhobor problem."

The Proposals

They are:

1. Appointment of a non-salaried commission of five prominent men of recognized integrity, with experience and knowledge in this area of public life; two of these five should be Doukhobors known and respected by their own people throughout Canada. This commission would be different from any of the short-lived commissions of the past, in that it would have a long-term appointment with power to decide policy *and* see to its being carried out. Such a commission, non-partisan and authoritative, would assure that a comprehensive programme would be established and firmly

(*Continued on page* 20)

r. Herbison is the son of a United ch minister and a graduate of Emman- College. He teaches High School in n, B.C., and is author of the chapter eligion of the Doukhobors in the report e U.B.C. Research and Consultative nittee.

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• Clerical Accents • Atop a Korea Cliff

Ad Lib

By J. A. DAVIDSON

DANIEL JENKINS, the discerning and stimulating English theologian, in his recently published book, *The Protestant Ministry,* offers this advice to his fellow ministers: ". . . any minister who has it pointed out to him by a candid friend that he is in danger of developing a clerical accent should immediately ask for a year's leave of absence and take a job as a cab-driver."

That advice comes out of a brief discussion of "the widespread prevalence of a distinctive clerical accent" in European (including British) church circles. And Mr. Jenkins, who frequently visits North America, suggests that special clerical accents are not unknown on this side of the Atlantic.

How seriously do we need to take his advice in Canada? Are clerical accents common enough among us that we should be concerned?

In recent years overlays of what perhaps can be called "ecclesiastical gentility" have been detected in the speech of some Canadian ministers. You know the sort of thing—the minister who in ordinary conversation has a standard Canadian accent, but who, when officiating in church, becomes a little careless with the terminal *r*'s, broadens his *a*'s just ever so, and adds a touch of throaty toniness to his pronunciation of certain sounds. Or there is the fellow who after a couple of years in Edinburgh comes back with a tendency to give his *r*'s a bit of a soft roll and to display a trace of that rhythmic drone favoured by some Scottish preachers.

Of course, we do have ministers in Canada who by virtue of birth and education have accents which are distinctly not Canadian. These men have a perfect right to their accents, and we mustn't quarrel over any man's natural mode of speech. (But we are allowed to suspect that in some instances honest British accents are overplayed or "improved" just a little in the pulpit. How about that, eh, chaps?)

Perhaps the demands of the ministry cause many of us to acquire professionally dainty speech ways. We must be warned that such vocal daintiness can easily become unctuousness. In one of his novels Aldous Huxley has a character, a clergyman, whose voice is described as being "like vaseline with a flavour of port wine." That's an adequate description of the unction that sometimes gets into a minister's speech. (Sometimes this clerical unction is put forth in a curious hooting manner—probably this sort of thing developed before the big churches installed public address systems.)

I suppose that a minister has a right to fancy up his way of speaking if he wishes. And the rest of us have an equal right to be amused and unimpressed if such things amuse and unimpress us. But there may be more to the problem of clerical accents than that. Mr. Jenkins suggests that widespread prevalence of distinctive clerical accents "is an indication that a church is beginning to slow down and stagnate."

The Church Was There

By DOROTHY VIPOND

OUR first day on a visit to Korea was one of startling contrast. It was the 10th anniversary of the founding of the Republic of Korea, and a national holiday. The people were in holiday dress and mood, filling the streets and parks. The Korean women, with their beautifully starched white blouses, full skirts, and tiny turned-up shoes looked like dainty butterflies on the lawns. At the ancient Duksoo Palace the children flocked around us for we were the only foreigners there.

Everywhere we went there seemed to be hundreds of children. They wanted to touch our clothes, and poked little experimental fingers into our backs. I felt as if I were on exhibit at a county fair. The children's comments (understood by one of our group) were most revealing: "What pretty hats for such old ladies!" and "What big noses and feet they have." They used the two American words which all Korean children seem to know and started each smiling conversation with "O.K." and ended it with "Hello."

Our reactions were quite different when Dr. Florence Murray led us up the rocky cliff just above the Canadian Mission house. There, perched like eagles in their rock-bound homes, lived innumerable families of refugees. Our ostensible purpose in making the climb was to see the view of the city from the top of the mountain, nobody, Canadian or Korean, en having strangers stare at his home children and washing. Each house literally on top of the next for they v built on a steep cliff.

Yet up this cliff every drop of water washing and cooking had to be car on someone's shoulders. We saw wo with two heavy pails slung on a y manoeuvring up paths that looked fit for mountain goats. The houses themse were made of any material availab galvanized iron, sun-baked mud, old or crates, flattened-out oil drums. The we were there it was dry; later in the w there was a downpour. I couldn't wondering how those people could k from being washed down from their mi able perches, and how could they slee the mud sea that must exist under th patched, makeshift roofs?

There, in the midst of shocking pove we found a Christian church. Not one a real building, for it had a tent r partial walls of brick, and wooden ben of which the congregation were inordina proud. A woman acted as caretaker the church, for those benches had to guarded or they might end up as so body's new house. She lived in a l corner all by herself, for she had lost family, her possessions, everything, in war which is only five years past. She most embarrassed when we wanted to t her picture, but she ran inside and i few minutes reappeared in a dazzling w blouse and skirt and was ready to s for us.

Her story is simple but one that heard again and again. She lost eve thing, in the north; she is Christian, here in this poor church she can e enough for her meagre wants.

As she chatted with Dr. Murray plucked up courage to tell her somet she had never confided before. It s that it was Dr. Murray herself, in hospital in the north, who had set the l woman's broken leg, had talked to her Jesus as she recuperated in the hospi and as a result she had become a Christi Dr. Murray's unfailing smile came, and she rejoined our group she said, "J one story like that and it makes all discouragements worth while."

• I'm an Ex-Con • Good Time for Youth

he Doorbell Rang . . .

R. J. FRASER

Y wife called me, "Will you talk to this man, like the rest of us have been ing? He wants work. Someone uptown it him out here. Remember, he needs d."

He was in his late twenties, cleanly essed, intelligent, and candidly frank. The at had been borrowed, to help his appearce when seeking a job. Cynical, even ter, at first, his parting words had a stful pleading note. Our talk lasted all three hours.

"My wife didn't understand when you d you were an 'ex-con.' I've known many your situation, by letting them know me. e chap in jail said, 'Say, boss, you should here instead of me. You just didn't get ght.' One evening, 10 like him — their ntences ran over 40 years — sat here, nking tea. One went to my wife, cutting ke in the kitchen, and asked, 'Lady, would u come and say a prayer with us?' They re helping one another. That can happen anyone."

"I've tried," he explained. "The agencies at one like business—a bed, a meal, a , if they know of one. We're just file mbers. When they ask questions they d you have a record. Then you're really at. How could you expect *me* to get a cent break? With my mother dead, I s in an orphanage. Then in foster homes. me weren't pretty places. I didn't know father—he had 10 years in prison. My other served five, and another one nearly much. After twelfth grade school I was my own. But could I get a job? No. I eady had a past, foster homes. See, I s starting with a reputation, a record.

"I had to get going, somehow, so I stole. all stuff. But it brought me my first l term, and that's where the first real mage was done. Wartime I tried the ny, but the family record hit me. Same th the navy and the air force, when they ked the same old questions, what chance d I? When I learned where a man had 00—he should have kept it in a bank—got it. And got caught. That meant nitentiary, and I was using dope. The ly good that prison did for me was tting me off the stuff. But I've got a record—I'm an ex-con—and when I do find a job they find out and I lose it."

I mentioned the Christian way and immediately came a sudden softening. "I don't know if my people ever had any church. When I'm alone, and thinking, I often wish I could be accepted by people, the right kind, and be one of them."

"You're accepted here," I told him. "My wife talked with you and gave you your dinner. Before I came down I heard a young clergyman with you. He understands. He has no home. His mother lives in East Berlin, and lost everything to the Reds. You've just met a student minister here, too, and he never knew *his* father, either, and he's on his own. Why, Bill, we've all acepted you, and each told you the same things about a future that can begin now. And believe that God wipes out the past.

"You're thinking it's easy for me to say 'try prayer and be surprised; trust God for tomorrow,' when I, myself, don't have to hunt a job. But we do say it, because we've found it works. You're not as broke as when you came in, nor as hungry. Start from there. Thank God, then go to the John Howard's, the Sally Ann, the Mission, with a prayer. This time tell your real need to know God, to want to be accepted, by Him, then by people, not only a job, bed, board, or clothes. Don't wait for the questions that bring up the record—tell them before they ask. You'll have a different kind of reception. They're really more interested in us having a new beginning, than in checking up our messed-up old past. Say you would like their *prayers,* and mean it. Asking for that kind of 'handout' may bring surprises."

We went to the door. He didn't pray, at least not out loud. But, when halfway down the walk, he returned and grasped our hand again. "I'm on my way to the employment office," he said. "*You* will be sure to pray for *me,* won't you?"

Allied Youth

By HELEN MacDONALD

WOULD you be interested in a youth programme which specializes in alcohol education and in a social approach that emphasizes that youth can have a good time without drinking? If so you will be interested in the Allied Youth Programme which operates so successfully in some parts of Canada and in the U.S.A.

Through Allied Youth, an interdenominational study and recreational programme is designed for high school students—interesting and red-blooded. It demonstrates that youth can enjoy themselves without social drinking. It sets up a wholesome group pressure and at the same time carries out an educational programme on alcohol. There is no pledge signing; its philosophy is, "learn the facts and make up your own minds."

In coming into a high school to organize a Post, A.Y. does not presume that conditions need correcting. But it takes into account that youth are going to college, to military service, to work and to live in communities where what they do about drinking is important.

Allied Youth believes that when young people come into these situations, they often must make choices, split second choices under social pressure. When they do, they are entitled to know the facts. They are entitled to have something to stand on, instead of being swept into choices they are not prepared to make.

Allied Youth might well be called a preventative programme which keeps in mind that two-thirds of the alcoholics began drinking during their high school years. Dr. Jellinek, outstanding authority on the problems of alcohol, said, "Allied Youth properly promoted can do a great deal to take the burden off Alcoholics Anonymous." While an A.Y. official said, "An ounce of Allied Youth is worth a pound of Alcoholics Anonymous. Do not misunderstand us, with all our hearts we believe in A.A., but we would like to put them out of business."

Something is being done by Allied Youth on the matter of prevention, which works in high schools (A.Y. Groups also can be organized outside of high schools) with a programme of alcohol education and alcohol-free recreation, personality and character development. Allied Youth has had a wonderful success in many high schools, becoming one of the most popular organizations in the school. Given the backing of the staff, a teacher sponsor

(*Continued on page* 20)

Edward Bragg

EVIDENTLY both Matthew and Luke were troubled by Mark's forthright statement that Jesus was baptized by John in the river Jordan. (Mark 1: 9) No doubt there were many others in the early Church who wondered why Jesus had submitted to a rite that presupposed repentance. (Matt. 3: 6) Luke omits any direct statement that Jesus was actually baptized by John, while Matthew suggests that this was a "righteous action" entirely fitting for One whose own life was sinless. (Matt. 3: 14, 15)

THE STEPS OF CHRIST
I Peter 2: 21

The question continues to perplex thoughtful Christians. Why was Jesus baptized on the threshold of his ministry?

One significant answer is that for Jesus the journey from Nazareth to the fords of the Jordan meant his identification with the movement toward righteousness that was sweeping the Jewish nation. The whole ministry of Jesus reveals a deep sense of oneness with the people whom he had come to save. (Hebrews 2: 17, 2 Corin. 5: 21) It would have been impossible for him to stand aloof and detached, when the thrilling tidings swept north that at last the voice of prophecy was being heard again in the land. At such a time to have adopted the role of a mere observer would have been unthinkable.

Therefore Jesus also came from Galilee to the Jordan, to stand side by side with people from "Jerusalem and all Judaea and all the region about the Jordan." (Matt. 3: 5)

This is the glory of urgent times, that they make no provision for a polite neutrality. Be thankful that "Once to every man and nation comes the moment to decide In the strife of Truth with falsehood, for the good or evil side." And when spiritual awakening visits your community, do not stand aside. Range yourself with what is going on by the Jordan. Remember that while the message of Jesus was not to be identical with that of John the Baptist, nevertheless he took his stand beside the desert prophet.

A yet more important question now confronts us: What did this moment of baptism mean to Jesus?

Certainly it involved a profoundly personal experience. In a moment of spiritual vision "the heavens were opened unto him." (Mark says they were "rent asunder.") And in his inmost soul words of divine endorsation were heard, "You are my beloved Son." Here was no public spectacle, no broadcast announcement; this was rather the Heavenly Father's answer to the prayer in the soul of his Son. (Luke 3: 21)

"You are my beloved Son." The full wonder of the words is apparent only as we remember that they echo two Old Testament sources. Psalm 2: 7, an ancient hymn for a coronation service, had long been accepted as a description of the Messianic King; while Isaiah 42: 1 spoke of the Servant who fulfilled a divine vocation through suffering. (See also Isaiah 53) Draw these two together, and it is evident that already, on the threshold of his ministry, Jesus knew what kind of Messiahship lay in store for him. The shadow of a cross fell athwart the waters of Jordan. (Luke 12: 50)

We must not presume—least of all at this point—to equate our experience with that of Jesus. Yet the question remains: Can any life be as complete or as meaningful as it should be, unless at some time an act of self-dedication to something greater than self has taken place?

Specifically, is the deep significance of Confirmation fully appreciated, whether by church leaders, or by young people, or by their parents?

This at least seems certain: that only those who have truly dedicated their lives to God does Satan think it worth while to test to the limit of his powers.

Sunday School Orphans

"OUR children go to Sunday School just because they want to go. We have nothing to do with the church ourselves!" The slam of the front door provided a quite unnecessary punctuation mark and a church caller found himself standing alone on the door mat that had mockingly bade him welcome. Another "parents uninterested" entry was made in a church record book.

Every church knows the frustration of situations like this. A disturbing percentage of the children of our Sunday School come from homes that have no regular connection with the church.

Some churches are showing as much concern for the spiritually orphaned condition of these children as the Children's Aid Society would do if they actually had no parents. When both parents refuse to take any part in the church's programme, these churches arrange to have the children sponsored by a church-centered home. Their "church friends" sit with them in church, attend parent-teacher gatherings on their behalf, entertain them at an occasional family meal, provide them with the reading materials that Christian parents give their own children, and create opportunities for confidential chats and fun together.

In churches where such a programme is not actually organized, the same work is being done by teachers and leaders. At a recent conference on Christian Family Life one dedicated layman said frankly, "The only real family life I ever knew when I was a youngster was in the home of my Sunday School teacher. He and his wife provided me with the Christian home that my own parents were not concerned to give me."

There is so much of our faith that must be caught rather than taught. The church is a community of Christian people—a community into which children can be drawn only by love and warm friendship. God needs more households with open hearts and doors and more volunteer Christian "foster parents."

Books for the Family Story Hour

Journeying With the Year—a delightful collection of stories and meditations arranged according to months. Some of the stories are about nature's wonders, others are from history and legend. There are a number of exceptionally well told Bible stories. By Viola Whitney Pratt, this book is available from The United Church Publishing House. Price $1.75.

Tell Me About Prayer—a beautifully illustrated book that answers many of the questions children ask and helps to make prayer a natural part of a child's daily life. By Mary Alice Jones. Price $2.75.

YOUR FAMILY BIBLE READINGS

Thursday	Jan. 15.	The Blessedness of Discipleship	Luke 10: 17-
Friday	Jan. 16.	The Good Samaritan	Luke 10: 25-
Saturday	Jan. 17.	The Rich Fool	Luke 12: 13-
Sunday	Jan. 18.	Example of Greatness	John 13: 1-
Monday	Jan. 19.	Jesus Acclaimed in Jerusalem	Matthew 21: 1
Tuesday	Jan. 20.	Jesus Cleanses the Temple	Matthew 21: 10-
Wednesday	Jan. 21.	Jesus and a Fig Tree	Matthew 21: 18-
Thursday	Jan. 22.	Jesus' Authority Questioned	Matthew 21: 23-
Friday	Jan. 23.	A Parable of Two Sons	Matthew 21: 28-
Saturday	Jan. 24.	A Parable of Wicked Tenants	Matthew 21: 33-
Sunday	Jan. 25.	The Head of the Church	Colossians 1: 9-
Monday	Jan. 26.	First Things First	Luke 12: 22-
Tuesday	Jan. 27.	Repentance and Fruitfulness	Luke 13: 1
Wednesday	Jan. 28.	Healing on the Sabbath	Luke 13: 10-17; 14: 1
Thursday	Jan. 29.	Jesus Teaches Humility	Luke 14: 7-
Friday	Jan. 30.	Our Responsibility for the Lost	Luke 15: 1-
Saturday	Jan. 31.	Responsibility to God and Man	Luke 20: 19-
Sunday	Feb. 1.	Obedience and Love	Romans 13: 1-
Monday	Feb. 2.	All Live to God	Luke 20: 27-
Tuesday	Feb. 3.	Many Rooms in Our Father's House	John 14: 1
Wednesday	Feb. 4.	Secure in God's Love	Romans 8: 31-
Thursday	Feb. 5.	Thank God for His Eternal Love	Psalm 118: 1-9,

Edited by Genevieve Carder

THE MUSIC MAKERS' CORNER

MARY NAN plays a piano well enough to win prizes. She isn't nervous because her best friend is in the audience. Many of you will do two things with your music before spring comes: try a music exam, and play in a festival. At the exam you will play for one person only, someone you have never seen before. You may not be asked to play the piece you like best. Your ear could play tricks on you and those studies which you knew so well yesterday may not roll off your fingers easily. Since the examiner knows you have done your best he should give you a respectable mark.

The festival is different. You have an audience to applaud and you have only one piece to play. If you are wise you will ask your best friend to be in the audience like Mary Nan. After you have heard the adjudicator's remarks, you must be a good sport, especially if you are not in the winning group; but you might even be at the top! If so, accept graciously the nice things people will say about you, then go home happy because you did your best.

Next year you will reach a higher goal. So best wishes for success in both these events, and always remember the Music Makers' pledge.

Fred. J. Howard

The following have joined the Music Makers' Circle recently: Ruth Brook (9), 55 Brenda Crescent, Scarborough, Ontario; Judy Broad (10), 39 Roebuck Drive, Scarborough, Ont.; Lynne Myers (9), 41 Maywood Park, Scarborough, Ont.; Barbara Connelly (10), 67 Glenshepherd Drive, Scarborough, Ont.; Terry Fairhall (12), Killarney, Man.; and Terry Mulner (7), Box 723, Taber, Alta.

Prayer of a Housewife

Jesus, teach me how to be
Proud of my simplicity.

Sweep the floors, wash the clothes,
Gather for each vase a rose.

Iron and mend a tiny frock,
Keeping one eye on the clock.

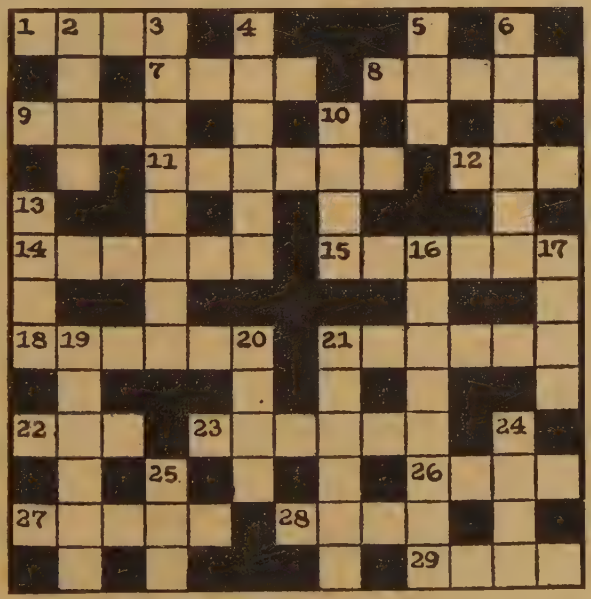
Always having time kept free
For childish questions asked of me.

Grant me wisdom Mary had
When she taught her little lad.

—*C. C. Coblentz.*

We welcome your suggestions and contributions for these family pages. Send them to Mrs. Genevieve Carder, c/o THE OBSERVER.

YOUR FAMILY CROSSWORD PUZZLE



ACROSS

1. When Naboth refused to sell his vineyard, who "laid down on his bed and turned away his face and would eat no bread"?
7. Who said, "I will not ask, neither will I tempt the Lord"?
8. After Paul had preached at Thessalonica, what place did he visit next?
9. Stain.
11. Jezebel wrote letters against him, with the result that he was condemned of blasphemy.
12. Timid.
14. Play for money.
15. Esteem.
18. Motive.
21. Two births were foretold by angels in the Old Testament. One of these was Ishmael's. Who was the other?
22. Help.
23. Who said unto Israel, "The Lord will not forsake his people for his great name's sake"?
26. Metal.
27. Who gave a peculiar blessing to the sons of Joseph, by placing his right hand on the younger, instead of the elder?
28. "The web of our . . . . is of a mingled yarn, good and ill together" (Shakespeare, "All's Well That Ends Well").
29. Make a loan.

DOWN

2. Matthat had two sons, one being named Jorim. What was the other son called?
3. What Biblical name means "Son of Consolation"?
4. A disorderly crowd.
5. Allow.
6. To what place did Absalom flee, when he went to Talmai, son of Ammihud?
10. "There was a . . . . danced, and under that I was born." (Shakespeare, "Much Ado About Nothing").
13. Who said to Ithiel and Ucal, "Every word of God is pure: he is a shield unto them that put their trust in him"?
16. A Jewish doctor of the law, St. Paul's tutor.
17. Performed.
19. Who fell asleep under a juniper tree?
20. What name did Lamech give to his son, saying, "This name shall comfort us concerning our work and toil of our hands"?
21. Foolish.
24. To whom else, besides Peter, did Christ say, "Go and prepare us the passover, that we may eat"?
25. To whom did Abraham say, "Let there be no strife, I pray thee, between me and thee"?

(Solution on page 31)

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THE DOUKHOBORS

(*Continued from page 15*)

and consistently maintained through the years.

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4. Selection of workers now employed professionally in government departments of education, public health, welfare, community programmes, lands, and law-enforcement, to concentrate their efforts in districts where the special contributions of these departments would be useful.

5. Use of the printed and widely accepted Research Committee Report, "Doukhobors of British Columbia," as a dependable statement of the aims and methods of such a programme.

These procedures are undeniably sound. They can be started immediately. They will assist and supplement any strengthening of law-enforcement. They are worthy of Canada's democratic traditions and varied culture.

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THE DEATH PENALTY

(*Continued from page 9*)

study was later made by Professor Thorstein Sellin, one of the world's outstanding penologists. . . The Chiefs of Police in every city in the U.S. having a population of over 1,000, were asked to send in an analysis of the situation over a period of years. Our committee was then given the results of the study. It was apparent that there was no differentiation in the rate of attacks or killing of police in non-abolitionist States as compared to abolitionist ones. . .

The foregoing are my major reasons for opposing capital punishment, but I could enlarge upon many others.

(Mr. Winch has spoken out against capital punishment for many years, in such places as the British Columbia Legislature and the Federal House of Commons, where he has introduced a bill for its abolition.)

The General Council of the United Church in 1956 resolved:

That (1) we affirm our belief that capital punishment is contrary to the spirit and teaching of Christ; (2) recognizing the difficulty in practice of abolishing capital punishment unless suitable alternative methods of treatment are available, we urge the Government of Canada to develop such alternative methods and abolish capital punishment as soon as possible; (3) recognizing the church's primary responsibility for the spiritual redemption of any who may be saved from capital punishment, we urge the Board of Evangelism and Social Service to initiate and direct a study through the church of how we may best fulfil this responsibility.

The Anglican Church's Council for Social Service in 1958 resolved to:

Petition the Federal Government to initiate proceedings leading to the abolition of capital punishment in Canada.

ALLIED YOUTH

(*Continued from page 17*)

interested in the success of the organization and one who has what it takes to lead young people, A.Y. may accomplish more than expected. Allied Youth helps youth find a way of life that makes it unnecessary for youth to drink to have a good time.

After reading some of these facts about Allied Youth, if you want to organize an A.Y. Group in your community, or want additional information, write to Allied Youth Incorporated, 1709 M Street, N.W. Washington, 6, D.C. ●

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The Question Box

Q. Our minister tells very good jokes in his sermons and the congregation laughs loudly. Is this seemly?

A. Oh, probably not.

Q. Do you think people should chat in the pews before service? I don't.

A. We prefer silence—but we think, too, of the little one-room country church with its stove on a cold winter day and godly neighbours meeting to worship. Would our questioner seal their lips? Or the lips of those in town or city who meet the other members of the household of God for friendship as well as worship?

Q. As a boy I always went to Church (in England) on Christmas day. Do you think that Christmas Eve Communion is an adequate substitute?

A. We don't know. But we note the trend is for United Churches to have service Christmas Eve and Christmas day, and we are happy to have ministers and sessions find out what is most helpful to their congregations.

Q. Love, peace and goodwill are generally held to be the main theme of the life of Jesus as shown in his words and his sacrifice. How do you account for the lack of any reference to these . . . except indirectly . . . in the Lord's prayer?
Would this indicate
(1) that the gospel version of the prayer is incomplete?
(2) or that Jesus simply gave his disciples an adaptation of an ancient Hebrew prayer?

A. 1. No.
2. There are resemblances between the Lord's Prayer and the Shemoneh Esreh (the 18 petitions) of Hebrew devotion, but this cannot explain the omission of references to love, peace, and goodwill, in the Prayer.
(a) These qualities would be included in the petitions — Thy Kingdom Come, Thy Will be done in earth: but the crux of the prayer is the coming of *God's* Kingdom, of which love, peace and goodwill are but the expressions.
(b) Jesus would not necessarily include *all* his preaching in the Lord's Prayer, any more than he included it in one parable, e.g., the Prodigal Son.

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Book Reviews

Conducted by M. MACDONALD

The Chatterbox

WITH Paul Gallico as guide the reader flies along when *Mrs. 'Arris Goes to Paris* We wouldn't have missed it for the world. Mrs. 'Arris is that incomparable British "char" who "obliges" for a group of London residents. A lover of beauty (her window boxes are ablaze with geraniums) she is speechless—well, almost—when she sees a Dior gown. She wants one, too, and what Mrs. 'Arris wants, she gets. Her adventures in Paris bring chuckles, and a lump to the throat. The story—a short one—is as beautiful as the Dior gown, as delicate as any bloom in the Paris flower market, and has the sparkle and warmth of spring sunshine (Doubleday, $2.75) . . . The Woman's Association of Eaton Memorial Church, Toronto, has produced a new book of *Rare Recipes* all bound in gay, yellow washable covers at $2.50 a copy, obtainable from the Church on St. Clair Ave. West. . . . Mount Allison University has now published the text of speeches on the theme of last August's Summer Institute, *The Challenge to our Universities.* Copies may be obtained from the Mount Allison Book Store, Sackville, N.B., for 60c. . . . To meet a demand, The World Council of Churches has just brought out two folders, *What is the World Council of Churches?* and *Questions and Answers About the World Council of Churches.* These will be available from the Canadian Council of Churches at 5c. a copy.

Paul Gallico

Royal Sacrament—The Preacher and His Message

By Ronald A. Ward. (Evangelical Publishers.) $2.50.

Reviewed by R. C. Chalmers.

This "refreshingly new presentation of the preacher's calling" by the Professor of New Testament in Wycliffe College, Toronto, is written in a style which the Bishop of Bradford, Dr. Coggan, describes in his Foreword as quite similar to that of the late T. R. Glover — imaginative and pictorial.

Let me hasten to point out that this is not just one more book of lectures on preaching. But this is a book that is exciting, passionate, and thoroughly evangelical on that art which is beyond all art—the preaching of the Word of God. In Dr. Ward's hands and heart and mind preaching is truly a "royal sacrament."

The author quotes Spurgeon: "My pulpit is to me more desirable than a throne, and my congregation is an empire. . ." This statement can be taken as the major premise of all that Dr. Ward has to say about preaching.

Dr. Ward deals with preaching under various aspects, such as the relationship of the preacher to theology, the Greek Testament (with a mine of insights into the preaching value of certain Greek words and phrases), general literature, etc. Ten chapters in all, filled with appropriate quotations and references which show the wealth of reading that lies back of such a book. But let no one get the impression that this book is a string of quotations. Dr. Ward is master of his subject and he brings to bear upon it the treasures of literature, both new and old.

According to Dr. Ward, the minister is both a prophet and a priest, since he is ordained a minister of the Word and sacraments. He makes a strong appeal for the return of the prophetic emphasis, especially in his own Communion where there are tendencies which stress largely the priestly office of a minister.

The last chapter on "The Training of the Preacher" is full of wise counsel.

This book reminds the reviewer of J. S. Stewart's books on preaching — surely high recommendation. Dr. Ward is on fire with the Gospel — that Gospel which he knows so well and which is centered in Christ; that Gospel which he loves with all his heart and mind and soul. Preachers—read this book, both for its edification and its inspiration.

Victorine

By Frances Parkinson Keyes. (Toronto: Copp Clark.) $5.25.

Reviewed by Dorothy Dumbrille.

This book was not originally intended to be a separate story but followed *Blue Camellia,* another of the novels written by this American author and was planned as the third part of a three-generation novel using characters already created and already living in the minds and hearts of thousands of readers. The murder of the beautiful accordion-player, Titine, was based on an accident which occurred in one of the rice mills in Louisiana, scene of the story. This part of southwest Louisiana is the rice capital of America, and Brent Winslow grandfather of Prosper Villac, the chief male character in the novel, *Victorine,* was known as "The Burbank of Rice." Those who have read the events leading up to this part of the story will remember that Prosper's mother, Lavinia, was widowed when her husband was shot, accidentally by his cousin Felix, who then committed suicide.

Now we have the love story of Prosper and Victorine LaBranche.

Prosper is handsome and gay, but although about to marry Victorine after a stormy courtship, is indiscreet enough to give the dance-hall girl, Titine, who had other lovers, a pair of gold slippers. When she is found dead in one of the rice bins in the mill, wearing a pair of slippers

imilar to these or perhaps these very same lippers, he is caught in a net of suspicion o strong that even Victorine's faith in him annot convince others of his innocence. Iow this novel of passion, suspense and ove ends must be left to the reader to iscover. Those who admire the works of his well-known and extremely successful ovelist will find this latest addition to her eries of novels far from being the least nteresting.

Tips to Teen-agers

For the young people given money for Christmas gifts, the Very Rev. J. H. Arnup nakes a few suggestions. He has had a ood time with books for this age group his season. He tries most of them out on 4-year-old Nancy whose judgment is xcellent. Of the following adventure stories Dr. Arnup says:

I may be growing soft in my old age, but t certainly seems to me that they are vriting better books for teen-agers than at ny time within my memory. And, lest omparisons should seem odious, I will xpress the opinion that *The Silver Man* by Catherine Anthony Clark (Macmillans, $2.95) is the best book for teen-age boys nd girls alike to come my way during the resent reviewing season. Moreover, it is Canadian in its authorship, setting and ublication. The excellent illustrations are by a Canadian artist. I shall not attempt a summary; to be appreciated it must be ead.

The Domes of Pico by Hugh Walters (British Book Service, $3.00) is fantastic. It is science fiction raised to the nth power. Pico is a mountain on the moon. From its vicinity some malevolent power radiates neutrons upon the earth which make inoperative every atomic power plant in the world. A 19-year-old youth is shot to the moon to direct operations against the enemy. I have called it fantastic. But in my youth I read Jules Verne's *Around the World in 80 Days* and it was equally fantastic; today it is commonplace and out of date.

The Sealed Knot by Stuart Lowrie (Copp, Clark, $3.00) is a typical adventure story of the better sort for boys with a setting in the time of Charles II. The hero is an English 17-year-old who learns of a plot against the king's life, which with his help is foiled, and Royalist father and son are reunited in France.

The Fighting LeMoynes by Fred Swayze (Ryerson, $3.50). Founded during a stormy period of Canadian history, The Ryerson Press has done much to establish the place of that history in Canadian literature. In the line of that tradition is its recent publication of *The Fighting LeMoynes,* a story written by a Canadian which carries us back to the days of the great Frontenac, most warlike and colourful of all the governors of New France. Charles LeMoyne came to Montreal in 1646. There and at Quebec he became pre-eminent as an Indian fighter and man of affairs. Of humble birth he rose to be Seigneur of Longeuil. He also became the father of ten sons, nine of whom in turn became leaders in the incessant wars of the period. Their exploits furnish the subject matter of this thrilling story.

Down River by Richard Church (British Book Service, $3.00) is an excellent and exciting adventure story for boys. Two parties of British school boys set out to explore a set of caves with archeological intent. They meet and fight but fortunately their animosity is soon swallowed up in a struggle with a gang of smugglers. Fighting follows but justice triumphs in the last chapter. The plot is conventional, but the story is well written and interest is maintained to the end.

With a Chuckle

The Fat Cat Pimpernel by David Walker (British Books, $2.10). We can say without hesitation that the 4-6 year olds will chuckle with delight over Pimpernel, Bertram Blackbird, the Black Roger and the *Tremendous* Thing that happened to them. Alan Howard's pictures make the three visible. . . *Ingeborg of Sweden* by Ebba Mathesius (Burns & MacEachern, $3.75) is a story of childhood in Sweden, with a description of everyday life and special customs within a family. There the days of the year are named. It was on Lucia Day, Dec. 13th, that a wonderful thing happened to Ingeborg. . . From Sweden, we do a quick flight into Spain reading Eric Alene's *Pepe Moreno and the Roller Skates* (British Books, $2.10). Pepe, the little shoeshine boy about whom the author has written a previous story, manages to involve a number of people in awkward and very amusing situations.

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About People and Places

Ezra Broughton Was "Mr. Heinz" of Newfoundland

"The Gospel According to Ezra" was what his friends said about the **Rev. Ezra Broughton's** practical religion. He preached it through planting a garden and effectively showing what could be done, under God, to make the good earth yield her increase. The 58 varieties of fruits and vegetables in his garden brought him the nickname "Mr. Heinz of Newfoundland."

Ezra Broughton, O.B.E., one of Newfoundland's oldest, most loved and respected ministers, died in a St. John's hospital, December 3rd, in his 84th year. "His name," says Supt. of Missions, the Rev. H. M. Dawe, "is known to thousands not only as a dedicated minister of The United Church of Canada, but also as a capable and experienced farmer; and through more than half one hundred years, serving sometimes on marine fields but more often on rural charges, he made his influence felt throughout the length and breadth of the land."

A service was held in Gower St. Church, St. John's, on Dec. 4th, with the Chairman of the United Church Ministerial Association, the Rev. W. J. Woolfrey, in charge, assisted by the Rev. F. E. Vipond, the Rev. J. W. Winsor and Dr. H. M. Dawe. A second service was held at Brigus, where Mr. Broughton lived. The Rev. L. L. Burry, Chairman of St. John's Presbytery, was in charge, assisted by Presbytery and Conference representatives.

Winnipeg Ministers Ask Lockhart Stay at United

Ten United Church ministers made a surprise call on United College Principal W. C. Lockhart during Christmas week, urging him to remain at the college. They carried a petition from 79 ministers in the Greater Winnipeg area.

Dr. Lockhart resigned as principal of the college on December 9th, at the height of the controversy over the firing of Professor Harry Crowe.

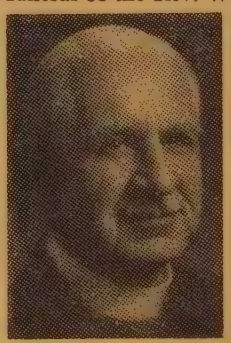
The ministers' petition said: ". . . (we) affirm our confidence in your leadership as principal of United College . . . also our conviction that the continuation of your leadership is essential to the welfare of the college . . . we respectfully urge you to reserve your stated decision to resign."

Dr. Hugh McLeod, minister of Knox Church, speaking for the delegation, said: ". . . you have exemplified how, as the wolves howl and the mob roars, the spirit of a man and of his wife beside him, may remain at liberty. This you achieve because of the faith on which you stand. . .

". . . some of us now . . . offer a gesture of apology for West and East, for the mounting incubus of injustice which has been loaded upon you and your dear wife, by the thoughtless and obdurate and by the 'slings and arrows of outrageous fortune'; we make so bold as to express our conviction that your work here as principal is not in eclipse but will only now begin to shine; and so we ask you to stay. We know how solitary is the ground upon which that decision must ultimately be taken and do not presume to intrude upon it—but here, at least, is our united, our interceding and unanimous word."

All Church Mourns Passing of Colleges Board Secretary

Timothy Eaton Memorial Church, Toronto, was filled for the December 23rd funeral of the Rev. W. Harold Young, D.D., secretary of the United Church's Board of Colleges and Secondary Schools, who died suddenly on Christmas Sunday. The service was attended by family, friends, officers of the General Council and of United Church colleges, representatives of Presbytery, Conference, the three armed services, and community organizations, and members of St. Paul's-Avenue Road Church.

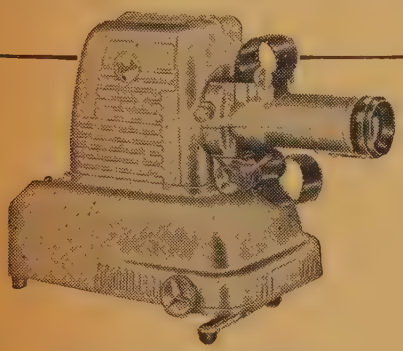


Dr. Young

The Rev. C. A. Lawson, D.D., minister of Eaton Memorial and chairman of the Board of Colleges and Secondary Schools, conducted the service and read the Scripture; the Moderator, The Rt. Rev. Angus J. MacQueen, took the prayer and expressed the sympathy of the United Church to Dr. Young's family. Then with simplicity and deep concern, the Rev. George G. D. Kilpatrick paid tribute.

"Dr. Young's ministry falls into two periods," he said, "the years in which he was the preacher and the pastor, and those when he was an officer of the General Council. For 30 years he ministered to various congregations, and it is significant that 22 of these years were spent in one charge, St. Paul's - Avenue Road. In an age of short pastorates, that tells its own story. He won the love of those to whom he ministered, not alone by the power of his preaching, though it was memorable, but rather by his care and concern for their lives. There are those who owe their acceptance of Jesus Christ as their Lord, to his gift of prescribing the Christian life not as

(*Continued on page 26*)



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"It was his integrity of spirit, his vision and statesmanship, which finally led the Church to claim his service in an executive capacity. Through the years he gradually developed a skill in administration, which few possess in equal measure. Before ever he became the Secretary of our Board of Colleges and Secondary Schools, he evinced what was little less than genius in committee work. He had a mastery of detail which never failed him but which was never permitted to obscure the real end of all Church Councils, which is the good of the Church as a whole. Nothing that touched the witness of the Church was outside his concern. His catholicity of interests was astonishing. Within recent years the Church laid on him increasing responsibilities, all of which he accepted with cheerfulness, for he considered no duty a burden and no service a sacrifice—if by any means he could serve the Church of Christ.

"And so, in turn, he became President of the Neighbourhood Workers' Association Secretary of the Church's Relief Committee Chairman of the War Services Committee Chairman of the Canadian Council of Churches Chaplaincy Committee, where his leadership secured and maintained a corps of ministers for the Armed Forces of which any church might be proud. But it was as Secretary of the Board of Colleges and Secondary Schools that he gave his most conspicuous service. He revitalized that whole department of the Church's work; he succeeded in unifying our widely separated colleges into a fellowship of men dedicated to the work of education and the training of men for the ministry. And if today there are more men in our educational institutions looking to the ministry as their life work than ever in our history, it is largely due to his leadership. To him the ministry was the greatest of all vocations, and he coveted for its service the best of Canadian youth."

C.E. and Football for Teens

Over 200 members and prospective members of **Hi-C groups** from Montreal and district met recently in the organization's first rally. The idea was conceived by the Summerlea Hi-C executive and carried out by teen-age members.

There were discussions and skits and square dancing and food, as well as addresses by the Rev. George G. Connelly, field secretary of Christian Education, and Ivan Livingstone, Montreal Alouettes Football Club, a United Church member, who shared personal experiences. Donald MacFarlane president of the Summerlea Hi-C, was Conference chairman.

Missions to Florida

The **Rev. E. Crossley Hunter, D.D.,** conducting Presbytery Missions in Peterborough and St. Thomas during January. Later he will serve as assistant to the minister of the 4,000-member Christ Church (Methodist) in St. Petersburgh, Florida, his primary responsibility being to minister to Canadians. Upon his return to Toronto, Dr. Hunter will take charge for a period of the new congregation of Curran - Hall in the Scarborough district.

Santa Visits Gaza

The **Canadian contingent** of the United Nations Emergency Forces in the Middle East played Santa Claus to the refugee

National Defence photo

Padres Martin and Dobson and Gaza Toys

ildren of the Gaza Strip this year, thanks boxes sent by XI Chapter Beta Sigma Phi Calgary.

Capt. R. H. Dobson, Edmonton, United hurch chaplain, and Capt. Bernard Martin Rimouski unpacked the toys and arranged r their distribution.

Stay-put Move

The entry of the **Kennetcook-Gore charge** to the bounds of Windsor Presbytery, from uro, in the Maritime Conference, was arked by a special service of recognition St. James United Church, Kennetcook, nducted by the chairman, the Rev. Douglas MacEachern, Rawdon, who extended a elcome, and the Rev. David H. Barwise, e minister, who welcomed Presbytery to e church. The Rev. W. R. Seeley, D.D., entville, N.S., preached on the subject Standing Up for the Church."

n Radio and Television

On January 25th, Newfoundland Confer- ce President, the **Rev. A. N. Holmes,** arbour Grace, will broadcast over the

Mr. Millar

Mr. Holmes

ominion network of the C.B.C., 4.30-5.00 m., E.S.T.

The morning service of **St. James - Bond nited Church,** Toronto, the Rev. Bruce illar, minister, will be televised over CBLT hannel 6) on Sunday, January 25th, at .00 a.m., E.S.T.

hurch Loses Veterans

At the request of the family of the **Rev. rthur W. Lochead, D.D.,** who died sud-

(Over)

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denly in Toronto, December 26th, friends were asked, in lieu of flowers, to send donations to the Board of Overseas Missions to establish scholarships for theological students in Chung Che College, Hong Kong, in this way perpetuating the memory of a former Honan missionary, pastor and hospital chaplain. Dr. Lochead's term of missionary service continued from 1904 to 1928. Two daughters are overseas missionaries, Mrs. Norman MacKenzie at Bamnia, India, and Mrs. E. Bruce Copland, Tamsui, Formosa.

Shortly after celebrating his 65th wedding anniversary, and expressing from First Church, Hamilton, pulpit his gratitude for

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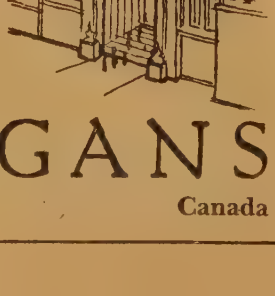

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what that church had meant during his year membership, the **Rev. Albert Edwi Sanderson** died on Dec. 21st, aged 94. had retired from the active ministry in 1 due to ill health, but after recovering sp about 25 years as hospital chaplain for Hamilton Presbytery.

Rev. W. H. Burgess died in Toronto, D 14th. Ordained in 1912 he had served on Pacific Coast Mission, ministered to N Canadians in Hamilton and Toronto, end his active work at Bracebridge in 1952. His ministry mainly in the Manitoba C ference, where he served two Winni churches, St. James and St. Andrew's Cen Mission, the **Rev. H. B. Duckworth** died Hamilton, Ont., Dec. 14th. He retired 1947. . . **Rev. J. A. McLellan** died Dec. at Baddeck, N.S. The Maritime Confere was the scene of his ministry from 1 until retirement in 1944. He is survi by his wife and daughter, Mrs. C. Nicholson, Halifax.

Church at World Crossroads

A new church has been opened at "Crossroads of the World."

Early last month the United Church the great International Airport of Gand Newfoundland, was dedicated by Cont ence President, the Rev. A. N. Holmes. T service was conducted by the minister, Rev. E. C. Sturge, assisted by the Rev. C. Freake, now of Spencerville, Ontario, un whose ministry the project was started, Rev. H. M. Dawe, D.D., Superintend of Missions, and the Hon. B. F. Abbo Chairman of the Conference Home Missio Committee.

Twenty-one years ago the first Uni

Gander's new church and manse

Church service was held at the constructi camp for workers on the first hangar. La services were carried on in barracks, a then the Air Force Chapel was put at t disposal of the Protestant community.

In 1946 a planning committee met organize a congregation, and the first co munion service was held Easter Sunda Two years later a barracks building w secured, moved to a site near the chapel a made into a manse and church hall.

With the building of the new Gand townsite, away from the runways of t growing airport, plans had to be made for new church and manse. The sod was turn October 1955, by the Moderator, the corn stone laid June 1958.

Gander now has a church building modern design made possible by assistan from the Conference Church Extensi Fund, credit, and a loan from the speci projects and property funds of the Boa of Home Missions, together with the whol hearted support of the people through Wells campaign, and gifts of furnishings.

Married 65 Years

Mr. and Mrs. Stanley G. Chant, married in Newburgh, Ont., in 1893, celebrated their 65th wedding anniversary with a reception at their Toronto home, 77 Riverview Gardens, and a family dinner on December 20.

Mr. Chant is a son of the late Rev. Joseph Chant, Methodist minister, and both he and Mrs. Chant have been active in the work of the church. They spent the early years of their married life in the Sudbury area, and have lived in Toronto for 30 years.

They have five sons, four daughters, 40 grandchildren and 43 great-grandchildren.

When East is North

Churches referred to by Canadians as in the "Far East" are for Australians in the Near North." Prof. Peter, lecturer in the Theological Hall of the Presbyterian Church in Queensland, said that the churches of Australia and New Zealand are realizing more and more that geographically, if in

(*Continued on page* 30)

ISLAND IN THE SUN

(*Continued from page* 13)

He was back in Trinidad to commence operations.

I drove out from Princes Town with missionary Art Dayfoot one Sunday morning to attend morning worship in the little wooden church in Iere Village. This is holy ground for the Presbyterian Church in Trinidad, for the 35-year-old building stands on the site where Morton first began his work in 1868. Here he gathered three East Indian children on his verandah and began to teach them to read and write.

Today the Presbyterian Church manages 72 primary schools, five high schools and a teacher training college—about one-quarter of Trinidad's school facilities.

This is all done in co-operation with the government, as Trinidad's schools operate on what is known as the dual system. Some of them are government-run. Others are "assisted schools," managed by religious denominations with financial help from the government.

The church in Trinidad has grown up with its schools. It remained a Presbyterian Church after its parent church in Canada entered union in 1925. Its one Presbytery directs its pastoral and evangelistic work and sets up the boards which control its educational programme. Through an accident of history it is largely an East Indian church which makes a special appeal to the East Indian community. It is not exclusively so, however. Recently it accepted its first Negro candidate for the ministry.

How strong is this church? What about its leadership? How effectively is it tackling the task of evangelism among its constituency? How well has the policy of evangelism-through-education worked out in practice? What are the directions of the church's future development?

These are some of the questions which we will attempt to answer in a later article —questions which visitors on THE OBSERVER Tour will be asking when they visit Trinidad in March. ●

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Dr. W. J. Gallagher (centre), secretary of the Canadian Council of Churches, looks over plans of new W.C.C. headquarters in Geneva with Dr. Robert Tobias of Disciples of Christ and Commissioner Norman S. Marshall, Salvation Army.

no other way, they are an Asian country.

At the 1957 conference in Prapat, Indonesia, an event of great significance took place, according to Mr. Peter. The East Asian Christian conference showed a desire to have the Australian and New Zealand churches as members of the conference.

Start Geneva Headquarters

Work will begin this year on the new headquarters building of the World Council of Churches in Geneva, Switzerland. The International Committee has arrangements well under way and excavation will commence following approval of the architect plans by the Central Committee, meeting August on the Island of Rhodes. Tentative plans have already been examined by committee members, including the Rev. W. Gallagher, secretary of the Canadian Council of Churches.

40 Million Lost Homes

An estimated 40 million people have their homes through war or political upheaval in the past 10 years, and refugees will remain a concern of the church for years to come, the Rev. Elfan Rees said New York. He is a member of the World Council of Churches' Commission of International Affairs.

While the original and ultimate responsibility for the creation of the refugee problem lies with governments and their actions, this does not relieve Christians of their responsibility for its victims, he said.

Dr. Rees, a former UNRRA official, pointed out three important and encouraging decisions recently made (1) The Nobel prize was awarded to Pere Pire for his work among refugees, (2) The U.N. re-appointed the High Commissioner for Refugees for two more years, (3) Most encouraging of all, the United Nations decided to declare the World Refugee Year in 1959 in the hope that the governments and people will remember these forgotten people.

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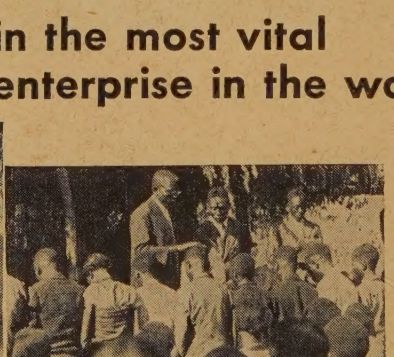

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C. H. D

Dates to Remember

Nature Week-End Camp for training leaders nature study will be held at Ryerson Beach Ca near Normandale, Ontario, May 15th - 18th. F trips, discussion on nature topics, astronomy be carried on in groups in charge of experts in various fields. Information may be secured f the Registrar, Miss Betty Dirkin, M P.O. Box 3 Hamilton, Ontario.

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PULPIT VACANCIES

THENS, one-point Charge, vacant February 1st, 1959. Interested ministers please write elma Craig, Recording Steward, Athens, Ont.

UBURN, Ontario—Knox United Church, vacant from January 1st, 1959. Correspondence from erested ministers re this three-point Charge will welcomed. Fine, comfortable red brick manse th oil heating and modern conveniences. Paved ghway, Collegiate bus. Salary $4,000.00 including vel allowances. Write to Mr. Lloyd Walden, R. 3, Blyth, Ont.

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UNDRIDGE, Ontario, North Bay Presbytery, becomes vacant July 1, 1959. Oil-heated nse on Lake Bernard. Interested ministers write Pastoral Relations Committee, Box 35, Sundridge, ıtario.

ILBURY Pastoral Charge, Kent Presbytery, Ont., becomes vacant February 1st, 1959. Interested nisters please write Secretary Pastoral Relations mmittee, Mr. W. C. Crozier, Box 160, Tilbury, ıtario.

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YOUNG United Church in downtown Winnipeg is in need of an Assistant Minister commencing July 1st, 1959. Interested ministers write Mr. C. K. Rogers, Young United Church, Broadway and Furby, Winnipeg 1, Man., giving any helpful information such as age, pastoral experience, etc.

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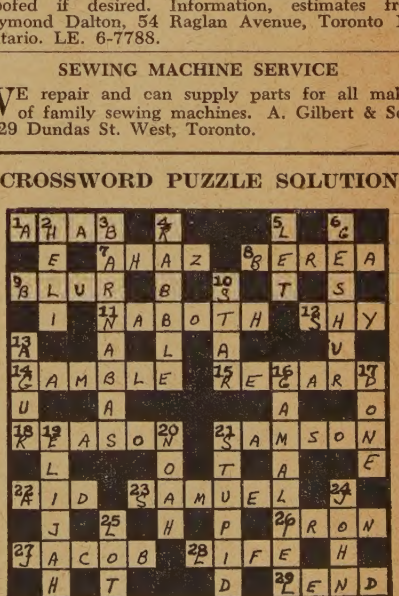

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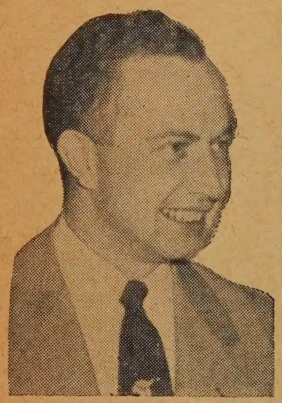

St. Stephen's-on-the-Hill, Lorne Park, Ont., is one year old. It has no church or manse, but an unpaid-for building site. By year's end its membership had reached 232, its Sunday offerings $450, the local school auditorium was filled and hopes were high. From the beginning its officials said they could not afford to be without *The Observer Every Family Plan.*

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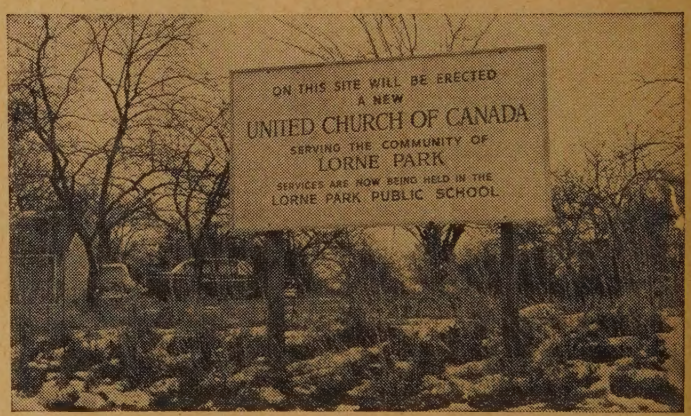
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